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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Spiritual Despotism.* By the Author of the *Natural History of Enthusiasm.* London: Holdsworth & Ball. 8vo. 1835. Pp. 500.

(Continued from page 394.)

WE redeem our pledge, and resume our analysis of the work before us, by introducing our readers to its third section, which embraces "a sketch of ancient hierarchies, and that of the Jews."

We readily admit, (indeed, it would be absurd to deny,) that a just conception of the Levitical church polity is necessary to a right comprehension of the economy of the Christian Church; the one being the legitimate offspring of the other; in the same manner as a full understanding of the New is indissolubly connected with a knowledge of the Old Testament. But we are unable to recognize the propriety of uniting contemporary pagan systems with this discussion; since, in our judgment there appears to be no kindred principles of agency between Paganism and Christianity, to justify an argument from one to the other. The introduction of such a topic, subserves, we think, no practical end in our author's disquisition, and tends to create a feeling of impatience in his readers, to whom these distant and irrelevant matters of Egyptian, Grecian, Roman, and Brahminical hierarchies must be peculiarly distasteful, when they are permitted to interfere with christian systems of absorbing interest, at the present period of ecclesiastical agitation. We therefore forbear to touch even upon these pagan hierocracies,—their despotism, their superstition, and their mummeries,—and come at once to the consideration of the Mosaic economy, the institutes and principles of which, as a social scheme of

ecclesiastical and moral government, are intimately connected, not to say, identified, with Christianity. For

A divinely originated economy must be held to involve, at the least, some few universal principles, convertible, with due modification, to other instances. It will be strange indeed if a combination of religious and secular elements, moulded by the very hand of God, should be found to yield to our modern eyes no instruction, or none of practical import. Far from admitting so irreverent a supposition, we should boldly advance the principle that, the Mosaic sacerdotal institute, stripped of whatever was special and temporary, and reduced to its pure ideal, or abstract value, would furnish the best possible groundwork of a national religious polity.—Pp. 89, 90.

With this sober view of the connexion between Judaism and Christianity, of the influence which may be exercised by the one over the other, and of the family likeness between the two systems, ("qualis decet esse sororum,") our author lays down the following principles of ecclesiastical polity, as common to the Levitical and Christian dispensations. He shall speak for himself, and give a summary of his statements in his own words.

What then were these rudiments of the Jewish church polity? We assume that they may be reduced to the following articles, namely—The independence of the priests in relation to the people;—space and excitement for the sentiments of religious public spirit;—a partition of religious influence between the hierarchy and some other party; or, as interpreted into a modern sense, a perfect liberty of animadversion upon clerical conduct, exercised by persons not of the clerical order;—an effective independence of the clergy in relation to the civil power;—and lastly, a reciprocal authority in the magistrate, exercised over the Church on occasions of manifest necessity. We are bold to conjecture that an ecclesiastical polity founded upon these conditions would at once secure a just and necessary authority to the ministers of religion, and preclude spiritual usurpations; that it would contain within itself the springs of periodic renovation; . . . and that it would exert an effective and salutary influence, not merely like our present systems, over portions of the community, but over the whole; and would impart a religious character to public acts, both of the legislature and the administration.—Pp. 107, 108.

We have not space to detail the particular steps, by which our author arrives at his general conclusion; but there are two or three points so admirably put, and so brought home to present matters of ecclesiastical rule, that an omission of them would be unpardonable injustice to the author, as well as to our readers. They relate to the hacknied and much misrepresented topics of clerical endowments, and prelatical nobility, and sacerdotal justices. Dissenters, in their jealousy, and infidels, in their hatred, have raised a clamorous hue and cry against all compulsory provision for ministers of religion. Even members of Parliament have moved for the expulsion of our bishops from the House of Lords, upon the ground of the absolute incompatibility of spiritual and temporal offices! And the very dregs of the vials of vituperation have been poured upon the heads of clerical magistrates; as if the union of spiritual and civil

offices in one functionary, were an abomination of unmitigable monstrosity,—“*monstrum nullâ virtute redemptum.*” Are these notions supported by an examination of the Jewish hierarchy? Let our excellent author answer.

We seem borne out in assuming that the abstract principle of a national establishment, involving a legal and defined provision for the ministers of religion, and securing also their independence of popular caprice, must not be spoken of as essentially immoral, or as universally inexpedient, and incompatible with those relative sentiments that should connect the pastor and his flock. When the difficulties that attend the general question of a provision for the Clergy are felt, what can be more natural, on the part of religious minds, than to turn toward a heaven-descended economy; and if restrained by peculiar considerations from a close imitation of this pattern, it will be strange indeed if we do not grant it to be entitled to the smallest deference, while employed in working the abstract theorem of a church polity.—P. 101.

So much for a legal maintenance, in opposition to the much-vaunted voluntary system, for the Clergy. But what of clerical magistrates? are they too sanctioned by the general principles of the Mosaic institutions? Even so. Let our author's testimony be again adduced. He writes thus:—

A main circumstance to be set off, in taking account of the duties, dignities, political influence, and revenues of the Levitical tribe, is THAT COMBINATION OF FUNCTIONS, CIVIL AND SACRED, WHICH THEY SUSTAINED. The priests and Levites were not ministers of religion merely. Besides discharging the services of public worship, and besides imparting religious instruction to the mass of the people, . . . upon the sacerdotal and semi-sacerdotal orders devolved THE ADMINISTRATION AND INTERPRETATION OF CIVIL AND CRIMINAL LAW, AND THE BUSINESS OF COURTS OF JUSTICE!—P. 97.

But what of spiritual peers? Is that anomaly to be justified by reference to the Jewish economy? Yea, verily. Again call our author into court, and listen to his testimony.

Beside their proper spiritual authority with the people, which naturally tempered the civil and military power, the priests and Levites were THE ARISTOCRACY, THE BARONS and the knights of the commonwealth.—P. 105.

This Mosaic model of ecclesiastical polity is a complete answer to the senseless objections urged against the corresponding parts of our Church Establishment, and the similar privileges and functions of our clerical order, because “it is impossible to admit the divine origination of that scheme, and at the same time to affirm that its fundamental principles are out of harmony with human nature, and not in any sense capable of extension from one people and age to another.”

From these rudiments of church polity, which are common to Judaism and Christianity, our author travels, in the fourth section of his labours, to those principles which peculiarly characterize the latter system, and are to be gathered from the New Testament, where they stand either explicitly determined, or reasonably involved in unques-

tionable facts. It must be allowed, indeed, that Christianity leaves us great room for the exercise of sound discretion as to her outward polity; for that it is amongst the proofs of the wisdom of her Divine Author that the gospel is made to adapt herself to the ever-changing occasions of human affairs, and that the measures affecting her polity are entrusted to the zeal and discretion of those who successively steer the helm of the Church. On these principles, we are bound in duty to devise whatever schemes may appear proper for promoting, or for upholding, religious truth in the world, and for transmitting it to posterity. To resist such measures, without necessity, is always immoral. But whatever be so devised, must comport with certain rudiments of ecclesiastical polity and worship, to be collected from the New Testament, which our author thus classes.

What is most important of this kind may conveniently be brought under the following articles; the first of which relates to the duty of openly professing Christianity, and to the consequences of that profession; the second, to the exclusiveness of the christian profession; the third, to the distribution of functions within the Church; the fourth, to the allotment of offices to individuals; the fifth, to those secular arrangements which this allotment makes necessary; the sixth, to the source or derivation of sacred offices; the seventh, to the counterpoise of the authority vested in the officers of the Church; and the eighth, to the gradations of rank among its officers, or to their relative position and respective spheres.—P. 123.

The remainder of this admirable section is devoted to a full illustration and powerful enforcement of these eight axioms. We can afford space only for some extracts; in the selection of which we are guided by a desire of referring to those topics, which seem most interesting at the present crisis of ecclesiastical reform, and schismatical invasion of the first principles of church polity. The notion of a Church, as a well-regulated society under prescribed discipline with fixed officers in certain gradations, the whole body consisting of the governed and the governing, is now-a-days thrown to the winds as an obsolete prejudice; and every man, be his qualifications what they may, claims the privilege of being a church to himself, or of enrolling his name in any society of Christians, which may happen to suit his fancy, or be deemed best calculated to promote his worldly interests. Independency is the bait with which Satan fishes most successfully in the proud waters of strife for the unruly souls of rebellious men. Hear our excellent author.

Any idea of a Church at all approaching to the notion of a spontaneous club of independent citizens, combining themselves for the furtherance of a common interest, and installing and removing their officers at pleasure, is ESSENTIALLY at variance with the principle of a Christian Church; . . . which is an assemblage of persons enjoying various degrees of liberty, but none the absolute liberty proper to the members of a club; and some of these persons, namely, the infants of the Church, and its catechumens, who do, or who ought to form a

large proportion of the entire body, are in no such sense personally free, nor are they possessed of a voice and vote in the affairs of the society.—Pp. 128, 129.

Hear our author again. We think such men as the Master of Rugby School might profit from his instructions, if they possessed humility enough to learn of any body. Our author is discoursing on the office of the Christian Priesthood, and writes as follows:—

We here take it as matter of history, not needing formal proof, that apostolic practice and precept established, in the primitive Church, offices assigned to individuals, who permanently exercised the specific functions of their places. If instruction was to be carried on, there were to be teachers; and if order was to be maintained, there must be rulers; and these, not casually instated, or removable at pleasure, but firmly seated in their chairs, and removable only, if at all, in extraordinary modes, and on signal reasons.

Apart from the warrant of apostolic precept and example, or if left without authoritative guidance in this instance, a christian society would reasonably and necessarily take the course of instituting permanent offices, inasmuch as the common sense and universal usage of mankind demands such a mode of securing the general welfare. The rule which requires functions to be assigned to persons, rises always in importance, and in obligation, in proportion to the difficulty and the value of the services to be performed. Trivial or facile duties may well be left to promiscuous agencies; not so those which, in a high degree, demand skill, experience, accomplishments, energy of mind, and specific qualities of the temper. Now in these respects there are no duties, whatever, equal in importance to those involved in the diffusion and maintenance of religion. No duties are at once so difficult, and so peculiar in their conditions. If in any case the division of labour is necessary and beneficial, it is so in this case. Better leave the care of the public health, better leave the business of civil government, to the promiscuous ability of any who may offer their services, than so to leave the care of souls.—Pp. 131—133.

To these officers of the household of God, permanently and exclusively invested with sacerdotal functions, belongs the equitable and scriptural right of an adequate and certain maintenance. Those who preach the gospel are to live of the gospel. Yet the mode and conditions of clerical support come within the province of human prudence, and may be specifically adjusted, in each instance, to places, and times, and popular habits. In this matter, nothing is unlawful which involves no injustice. Comparing the voluntary system with a legal provision for the Clergy upon the model of the Mosaic institution, our author justly prefers the latter, and thus severely rebukes dissenters for the futility and inconsistency of their captious objections to tithes, and fixed endowments.

To oppose such an exchange on the pretext of primitive purity and abstract principle, must be deemed equally disingenuous and illogical, when the objection comes from those who make no scruple of accepting bequests, of retaining endowments, of accumulating funds, or of renting the area of a chapel. To demand payment for so many square inches of a bench or pew, is a practice as little apostolic as to demand a tithe.—P. 141.

Official functions allotted to certain individuals, with fixed remunerations sanctioned by law, being thus proved to be according to God's

will, the next inquiry teaches us the origin of this sacerdotal order, how it is to be transmitted from hand to hand, and under what control. Is the clerical function derived in each instance, as with the Quakers, from Heaven, by irresistible impulses on the mind of the prophet? Absurd supposition! Is it derived from the will of those for whom such functions are exercised, *i. e.* "from the people, as distinguished from their Clergy, and who may elect and remove their teachers and rulers at pleasure?"

On secular principles nothing can be more simple or reasonable than that those who pay should command; and in the present temper of mankind, especially in certain circles, it may be nearly impracticable to secure submission to any other law. Nevertheless, the serious question returns upon us—Is this the law, or this the principle recognized as the basis of church polity in the New Testament? We are compelled to answer—it is not.—P. 152.

Is there, then, a sort of compromise between Clergy and laity, such as shall leave a power of calling and ordaining with the former, and of electing and instating with the latter? No: for "this is a theory of church government," writes our author, "which, much as it may recommend itself to our modern republican sentiments, must be denounced as subversive of all religious authority, (whether for good or ill,) and as broadly and essentially distinguished from the apostolic model." In the last place, sacerdotal authority may be affirmed to spring, according to the doctrine of the Church of England, from itself, by perpetual derivation and tradition. Upon this point we must quote our author's words.

For aught that appears to the contrary in the CANONICAL WRITINGS, no other mode of appointment found room in the Church; and the assumption that the apostles exercised this power in virtue of their extraordinary commission, and on the ground of their miraculous knowledge of hearts, is purely gratuitous. So it may have been, but we have no evidence in support of the allegation.—P. 153.

Whilst our author thus charges dissenting communities with a serious departure from apostolic principle and practice, he does not hesitate, in approval of his impartiality, to assert the equally important fault of the Church of England, in excluding its members at large from that just influence which, in his judgment, the same apostolic principles allow to them. Hence he contends for an effective admission of the laity to a participation in the management of church affairs, and especially in the infliction of chastisements, and the control of pecuniary interests. Our fugitive and contracted leaves forbid us to expatiate upon these interesting topics; suffice it to say, that we are no enemies to a prompt and effective plan of punishing delinquent ministers, though we gravely doubt the propriety of leaving it in lay hands; to which, again, we should long hesitate ere we entrusted the control of the clerical purse. We hasten to our author's remarks upon the relative position of those

who hold sacerdotal rank. He contends that no definite polity was meant to be authoritatively conveyed to the Church universal; but that under the eye, and with the permission of the apostles, "different modes of church government prevailed in different countries."

Now to this theory we crave the privilege of demurring; and we would couch our denial of its truth in the language of our learned author upon another subject, and say,—“So it may have been; but we have no evidence in support of the allegation.” But we may well fear that our readers would not be satisfied with this imperfect answer to our author's assumption; and therefore, we take the privilege of reminding him that his hypothesis seems irreconcilable with his own line of argument; for if the organization of the primitive churches was, according to his statement, progressive, and tended eventually to the establishment of episcopacy, what the apostles might concede towards the incomplete politics of the infant Church can have little weight in the determination of the question of prelatical government, as preferable to presbyterianism. We hold episcopacy to be of Divine appointment. We argue with our author, that “the orthodoxy of the great mass of Christians,” in the first ages of Christianity, “and their episcopacy, are two prominent facts that meet us, directly or implicitly, on almost every page of the extant remains of those times.” We, therefore, hold ourselves bound in duty to maintain the inviolability of episcopal government, and deem a comparison of presbyterianism with it forbidden ground, though Bishops retain their baronial dignities, and their secular splendour! We would willingly quote many beautiful passages from the section under review, but must entreat our readers to be content with our author's own summary of the several parts of his argument, which are thus made to bear upon his conclusion.

If the Christians of a city or district are numerous, and constitute many congregations, these congregations must be combined under some fixed system of organization.

An organization of many congregations includes the association and co-operation of all clerical persons within such a circle or diocese.

The combination of clerical persons, their concord, the distribution of services, and the apportionment to the highest advantage of their various talents, demands a centre of control, and an efficient administrative authority.

We may, it is true, stop short in a government by a council, or committee, or presbytery. But we do better in following the indication of nature, and the analogy of civil affairs, and in placing the supreme administrative power in the hands of a Father and Shepherd.

Such, as we cannot doubt, was the practice of the primitive Churches.—
P. 184.

The remainder of our author's book we have space but to glance at. It is written with great energy of style, and embraces an historical retrospect of the fortune of the Christian Church from the period when ecclesiastical power was making preparations for a position, whence it

might be easy to reach the acmé of unbounded despotism ; a period commencing in the apostolic age, and extending into the fifth century. Thence we are introduced to the full-blown tyranny of the Church in the times of papal ascendancy :—thence, again, we are made to see the reaction which took place, when this “ Spiritual Despotism was supplanted by Secular Tyranny ;” and, thence we are taught “ the Present Disparagements of the Ministers of Religion.”

Here we pause awhile in unfeigned sorrow of heart, confessing, from woful experience, that “ the present disparagements of the ministers of religion ” are indeed humiliating—disgusting—sickening ! “ Quis talia fando temperet à lacrymis ?” But what are the causes and occasions of these disadvantages, that at the present moment depress the Clergy ? Are the ministers of God themselves to be blamed ? An awful question ! which our clerical brethren will do well to examine seriously ! But we confess ourselves at a loss to comprehend the meaning of our author, when he imputes as matter of crimination against the Clergy,—that,

The ministers of religion, in protestant countries, have learned to expect no submission—except from the *submissive* ; and hence, naturally reluctant to draw upon themselves the expressions of contumacy, they avoid that style of asserting morality which would only provoke insults, and fail to produce obedience. The entire method of teaching morals from the pulpit betrays a conscious want of power to carry home these principles in ecclesiastical practice.—P. 374.

Again, we confess ourselves unable to comprehend our author's meaning in these obscure phrases ; and are still more astonished that such charges should form a count in his indictment of our ministerial order !

Our author's criticisms upon the congregationalism of the great body of English dissenters, are entitled to our warmest praise for their energy and truth.

Considered in its relation to the pastors, individually, the congregational system is, in one word—the people's polity, framed or adhered to, for the purpose of circumscribing clerical power within the narrowest possible limits, and of absolutely excluding any exertions of authority, such as the high English temper could not brook. The minister of the meeting-house or chapel is—one against all. His neighbouring brethren may listen in sympathy to his complaints, but they can seldom yield him succour ; to attempt to interfere might be to dislodge him at once from his position. No adjustment of ecclesiastical powers can leave a smaller balance in the hands of the pastor.—Pp. 384, 385.

But from dissenters, we turn once more to the depressed state of the Clergy, whom our author describes as being “ under the foot of lay despotism, and the victims of aristocratic rapacity.” [P. 395.] We ask, again, whether this is to be imputed to them as a crime ?

The “ General Inferences ” deduced by our author from the foregoing

statements close this excellent treatise, and form the subject of its tenth section. And yet whilst we apply epithets of sincere praise upon the volume under review, there are parts of it from which we feel ourselves compelled to withhold our "Imprimatur." The contemptuous, sarcastic, violent, and illiberal manner in which the author permits himself to speak of High Churchmen, when he stamps them as "bigots" of "vulgar and malignant spirits," attached to a "venomous superstition," to whom "reason is not to be addressed," and whose doctrines can be received only by such as have "forced upon themselves a temporary insanity,"—is worthy of unsparing castigation! And we assume the province of telling our author that he is guilty of a grievous misrepresentation of the facts, when he says, in utter ignorance of the real state of the case, that rural pulpits ring, Sunday after Sunday, with pernicious bigotry upon the sin of schism, and the necessity of church communion, as "a means of frightening common people from the meeting-house." (P. 407.)

It might indeed seem altogether frivolous to advert seriously to extravagancies of this sort, if it were not very true that they pervade the Church, and, under different forms and pretexts, infect the clerical order to a degree that involves the Establishment in an extreme danger. Church Reform may help us, but the Church must look well to herself, and purge out thoroughly the old leaven of popish intolerance, or no reform will save her. Let the common people, throughout the country, hear Methodists and Dissenters spoken of from the pulpit, frequently and freely, as christian brethren: not a hat the less would be doffed in the porch on a Sunday: on the contrary, so much frank truth and charity, uttered by the Clergy, would immensely benefit the Church at the present crisis.—Pp. 406, 407.

Upon this statement we would make but two remarks; first, that the fact charged is not true, for if there be any one subject upon which the Clergy have maintained a culpable and mischievous silence, it is precisely this very subject of the sin of schism; and secondly, that the minister, who neglects to inculcate the necessity of church communion, suppresses an important gospel doctrine, for which omission he will have to answer at the bar of Christ! It is not for man to alter the conditions of salvation! Is there, we ask, such a sin as schism? If there be, (and unquestionably there is,) such a sin as schism, the preachers of God's word must denounce it, at whatever hazard of being stigmatized, by the writer before us, as being guilty of "insensate intolerance," and "preposterous bigotry," and "revolting uncharitableness." If his puling cant, his whining declamation, about charity, and love, and liberality, be worth any thing as an argument against denunciations of any one sin, it is available against every denunciation of every sin, be it what it may, and the ministers of God's word must forbear to mention "hell to ears polite."

But of this enough: our author concludes his essay with the all-

engrossing topic of Church Reform. In connexion with which, he says, there are three questions of practical significance.

The first is—Can the Church, with safety, be touched at all in the way of reform?—the second is this, Is the present position of the Church such, that the Clergy have much to lose, and little to hope for, from the changes that are likely to be effected, or the reverse? and the third, Shall these changes, if indeed they are to be effected, be thrown upon the discretion of the laity, or be guided and governed by the ministers of religion, ingenuously giving their hearts and talents to the work?—Pp. 415, 416.

The first of these queries is superseded by the advance of public opinion, and the avowed intention of public men of all parties. The Church will be touched at all hazards! The second of the above-named questions our author answers by assuring us that Church Reform, carried in opposition to “clerical obduracy, would leave to the Clergy a miserable prospect of progressive humiliations.” As to the third question, who shall guide and govern Church Reform, our author replies,

WITH THE CLERGY IT NOW RESTS TO SAVE THEIR ORDER, AND OUR EPISCOPAL, LITURGICAL, AND ENDOWED CHURCH!!!—P. 418.

This advice would command the most respectful consideration, but that it is liable, *in limine*, to one trifling difficulty, viz. that under existing circumstances it is utterly impracticable. The Clergy have not the power, however ardently they may wish, to accomplish ecclesiastical reform! “The English Church is now, in almost every sense, destitute of authority, and lies at the mercy of her foes,—and of her friends. To be qualified to exert a more general and beneficial influence, the Church must breathe with her own lungs, speak with her own mouth, and show the energy of a pulse and a heart—her own.

Is this, under existing circumstances, and opinions, and feelings, practicable? We fear not! But we would not abjectly despair; and, therefore, as a preliminary measure, necessary to the independence of the Church, we would again implore our governors to re-open the doors of Convocation, which have been so long and so injuriously closed.

We strongly recommend this eloquent volume. All men of all parties may reap much wisdom from its pages. To its learned author we would assign the place amongst theologians which Mr. Hallam has vindicated to himself amongst historians, and call him the most impartial of controvertists.

ART. II.—*The Anglo-Saxon Church: its History,* Revenues, and General Character.* By HENRY SOAMES, M.A. *Author of the "History of the Reformation."* London: Parker. 1835. Pp. xxxv. 316.

It is with unfeigned pleasure that we once more introduce the indefatigable historian of the Reformation to the notice of our readers, and this pleasure partly arises from the fulfilment of our early prediction, that Mr. Soames would be classed among our established historians. The work before us is a valuable addition to the inquiry into the doctrines of the Anglo-Saxon Church, pursued by our author in his Bampton Lectures,* and furnishes a perplexing answer to the Romanist, who arrogantly asks where the Church of England was before the days of Luther. When it was clearly proved that the doctrines of the Anglo-Saxon Church differed in important points from those held by the Church of Rome,† it was desirable that the natural inference should not be left questionable, but that the polity of the Anglo-Saxon Church should be vindicated from the suspicion of being in any respect subject to the usurping power of the Vatican. This has been most ably accomplished in the pages on our table, and while they afford abundant information to the general reader, furnish a valuable clew to assist the researches of the theological antiquary.

In our notice of the first volumes of the *History of the Reformation*, we observed that we had never met with the same extent of information, and such rich fruits of learned and laborious research, as those volumes afforded: and that the references to authorities were superior to those contained in any former publication. The *History of the Anglo-Saxon Church* fully maintains the credit, in this respect, which the *History of the Reformation* obtained.

There cannot be a more interesting subject of inquiry presented to the mind of an Englishman, than that which the early history of his country's religion affords; and while we trace it back to those gloomy days when darkness overspread the land, and endeavour to ascertain whose were "the beautiful feet" that first brought the doctrines of salvation to our benighted shores, we cannot fail experiencing an increase of gratitude for mercies which the bountiful hand of a special Providence has showered upon us. A work enabling us to do this, is at all times valuable, but is especially so at a period when an unhallowed confederacy of Romanists, Dissenters, and Infidels, is seeking the destruction of our Established Religion. Mr. Soames plainly shews that the reformation of our Church was only a return to the doctrines and discipline of an early Church. He observes in his preface,

* See *CHRISTIAN REMEMBRANCE* for July, 1827.

† *Ibid.* Feb. 1831.

That the Reformation did not make any change in our Church's orthodoxy. It was one of Theodore's earliest cares to settle a national establishment upon the principle of assent to the first four General Councils; exactly the same base was laid by the Reformers. At Calcuith, this base was somewhat widened; assent being then given to the first six General Councils. But Elfric subsequently shews, that this extension was not viewed as interfering with Theodore's original principle: it was not, in fact, material; it was little more than a fuller admission of those doctrines, which have been pronounced orthodox by the consent of ages.—Pref. pp. xxix. xxx.

Now this is a point of the utmost importance, because it at once shews the invalidity of the Romanists' claims to our endowments, whether ecclesiastical or collegiate; and the fallacy of the Dissenters' argument, that because our endowments have been transferred from their original proprietors, they may therefore be again transferred.

It has long been a matter of dispute who first brought the doctrines of Christianity to our island, and it will, perhaps, never be cleared up. But it is universally admitted that Britain was christianised at a very early period. After alluding to the inferences to be drawn from the writings of Justin Martyr and Irenæus, our author adds—

All doubt, however, upon the early conversion of our island, is removed by the testimony of Tertullian. He speaks of British districts *inaccessible to Roman arms, but subdued by Christ*. Had not the faith of Jesus obtained considerable notice in more polished quarters of the island, it would hardly have won a way into its remoter regions. Tertullian's authority, therefore, establishes abundantly, that when the second century closed, Christianity was far from a novelty among the tribes of Britain.—P. 2.

The fact of Britain being thus early converted, renders it highly probable that this was effected by some of the Apostles; and of these, the greatest probability attaches itself to St. Paul, whom Clement of Rome affirms to have preached as far as *the utmost bounds of the west*. Britain being usually considered as thus situated, affords the probability of a visit from the Apostle of the Gentiles. Indeed, in the sixth century, it was positively asserted that St. Paul preached in Britain. Without stopping to inquire into the various statements which have been made with regard to Joseph of Arimathea, and others who flourished in the apostolic age, we may rest assured that Christianity was introduced into Britain previous to the days of Tertullian, and that this country furnished victims to allay the bloody thirst of Diocletian; for during the persecution which has rendered the name of that emperor infamous, Alban of Verulam, amongst others, was added to "the noble army of martyrs."

After ascertaining the probable period when a branch of the Holy Catholic Church was planted in this island, it is important to prove what the form of church government was. Now it is most evident that Episcopacy was the form of church government in the early ages of *our* Church, as well as in those of every other Christian Church;

British Bishops having attended the Council which was held at Sardis, in 347. But although an Episcopal Church was thus early established, it was doomed to undergo the same vicissitudes as those which befel the Britons; for the struggles which took place between the natives and the Saxons terminating in the success of the pagan warriors, the Church was despoiled, and religion was driven, with its professors, into the remote and inaccessible parts of the island.

It is from the period on which we are about to enter, that the history of the Anglo-Saxon Church must be dated. But it is of importance to bear in mind, that Augustin was not the *first* bearer of glad tidings to this nation. Mr. Soames' arrangement may be best described in his own words:—

Anglo-Saxon Ecclesiastical History admits of an advantageous distribution into four several portions. The first exhibits a nation passing from paganism to Christianity, and a foreign church struggling for ascendancy over one of native growth. The second embraces a period in which ancient England made her most conspicuous intellectual progress, and in which were laid securely the foundations of an ecclesiastical establishment. The third is rendered interesting by the splendid services of Alfred, but it paints an age of national distress, and of literary declension. The fourth is also deeply marked by civil difficulties, and prevailing ignorance. Dunstan has, however, given it a peculiar character, by planting the Benedictine system among Englishmen.—Pp. 19, 20.

For more than a century after the Saxons had seated themselves in Britain, the country was continually harassed with the miseries of intestine wars, and paganism prevailed over Christianity. But at length Providence was pleased to effect a change, and means were provided for the re-establishment of Christianity. In the year 560 according to the Saxon Chronicle, or six years later according to other authorities, Ethelbert ascended the throne of Kent, and under the title of Bretwalda, had an admitted precedence among the other monarchs of the Heptarchy. Ethelbert married Bertha, a daughter of Ohenbert, king of the Franks; and this princess having been educated in the christian religion, a stipulation was entered into at her marriage, for the free profession of it. She was accordingly attended by a Frankish Bishop, and for her accommodation, a British Church, erected in honour of St. Martin, at Canterbury, but long desecrated, was again rendered fit for the performance of divine service.

It was during the reign of Ethelbert that Augustin arrived in England; and the circumstances which led to his mission are said to be as follows, according to the Homily on the birth-day of St. Gregory:—

While yet a private Clergyman, Gregory was one day passing through the slave-market of his native city, when his eye was forcibly arrested by some light-haired, fair-complexioned youths, who stood exposed for sale. "Whence come these lads?" he asked. "From Britain;" was the answer. "Are the

people Christians there?" he then inquired. "No, Pagans;" he was told. "Alas!" he said, "how grievous is it, that faces fair as these should own subjection to the swarthy devil!" His next question was: "What do you call the tribe from which these young people spring?" "Angles;" said the dealer. "Ah! that is well:" the future Pope rejoined. "Angels they are in countenance, and coheirs of angels they ought to be. Where in Britain do their kindred live?" "In Deira," was the reply. "Well again," Gregory said; "it is our duty to deliver them from *God's ire*. Pray, who is king of the land so significantly named?" "Ella," replied the merchant. "Ah!" the pious enquirer added; "Alleluiah must be sung in that man's country." Fired by this occurrence, Gregory resolved upon undertaking personally a mission into Anglia. Nor did the Pope discourage his intention; but the Roman people would not allow their highly-valued fellow-citizen to enter upon a labour so remote and perilous. Thus Gregory is exhibited as bringing to the pontificate those benevolent intentions towards pagan Anglia, which were eventually realized under his direction. It is at least certain, that after his elevation, he directed a priest named Candidus, manager of the papal patrimony in Gaul, to buy some English lads of seventeen or eighteen, for education as missionaries among their countrymen. This fact, probably, has brought Gregory himself upon the scene, to contrast his dark Italian hue with the bright complexion of a northern clime, and to point a dialogue with verbal play.—Pp. 32, 33.

The missionaries from Rome, of whom Augustin was chief, were well received; and soon after their arrival, the Bretwalda openly professed himself a convert to their faith; and his example, together with that of the queen, operated extensively upon the people. Under such patronage, Christianity proceeded rapidly among the natives, and Augustin having received a pall from Gregory, the usual mode of conferring the dignity of an archbishop, was ordered to establish twelve suffragan bishops, and to place an archbishop in the see of York. Death, however, soon afterwards removed Augustin, and he was succeeded by Laurentius, whom he had previously consecrated as his successor. Various success attended the gospel, and the Anglo-Saxon princes favoured or opposed it, as appeared most conducive to their temporal interests. For an account of its progress, we must refer our readers to Mr. Soames' history, which will amply repay the perusal. Struggles frequently occurred between the Roman party and the ancient British Christians, and it was not until the year 664 that the ancient usages of Britain were formally renounced. On this subject our author remarks—

Probably this triumph of the Roman party involved little or no change in articles of belief. If we except prayers and offerings for the dead, we have indeed no sufficient evidence that papal peculiarities of doctrine were then established. Gregory the Great is known, from his epistles, to have repudiated the authority since claimed for his see, and to have disapproved the adoration of images. His Sacramentary shews him to have earnestly desired of God that departed saints should pray for the faithful, but to have lived before Christians had fallen into a habit of invoking them. Of ceremonies he was a zealous patron; and upon the whole, undoubtedly, he bore no unimportant part in laying the foundations of Romanism both in England and elsewhere. Still the system established under his auspices was widely different from that eventually sanctioned at Trent. Ritually the two were very much alike; doctrinally very

far apart. The earliest Anglo-Saxon Christians, therefore, agreed essentially with their descendants since the Reformation, in all but services for the dead. Reasons assigned for these, are, however, so very far from satisfactory, that their discontinuance in the sixteenth century may fairly be considered, not only as allowable, but even as an exercise of sound discretion.—Pp. 63, 64.

Thus, we see, that although the usages of Rome prevailed over those of the Britons, yet the Pontiff did not exercise sovereign power over the Anglo-Saxon Church, but was merely regarded with superior reverence, as the successor of St. Peter in the see of Rome. The aggressive disposition of the papacy, however, frequently manifested itself; for in the year 669 Vitalian, being Pope, determined to try whether the Anglo-Saxons would receive an archbishop nominated by himself.

He chose eventually Theodore, an able and learned monk of sixty-six, born at Tarsus, in Cilicia. As former nominations to Anglo-Saxon sees had been domestic, some doubt would naturally arise as to Theodore's reception; and after consecration, he spent several months in Gaul. The insular princes, however, wearied by the animosities of contending parties, only sought an umpire likely to command respect; hence they did not merely receive Theodore, but also they conceded to him that primacy over the whole Anglo-Saxon Church, vainly coveted by Augustin, and after his death apparently regarded as unattainable.—P. 67.

To this prelate, however, we are much indebted, as he is generally considered the parent of Anglo-Saxon literature. He also provided a national code of ecclesiastical jurisprudence, and thus allayed those feuds which had previously disturbed the peace of the Church. During the primacy of Theodore, Monothelite opinions being freely broached, he procured a meeting of the Anglo-Saxon Church at Hatfield in Hertfordshire.

This assembly solemnly received the first five General Councils, and a synod lately holden at Rome. Thus was the foundation laid of that sound discretion in treating questions above human comprehension, from which the Church of England never has departed. Crude novelties respecting "the deep things of God," have invariably been irreconcilable with her communion.—P. 72.

To Theodore we are also indebted for a parochial Clergy.

Besides providing for his adopted country, an outline of ecclesiastical jurisprudence, and terms of religious conformity, Theodore appears to have been guided by an usage of his native Asia in planning the establishment of a parochial clergy. Under royal sanction, he followed Justinian in offering the patronage of churches as an encouragement for their erection. Opulent proprietors were thus tempted to supply the spiritual wants of their tenantry; and Bede records two instances in which this judicious policy proved effective. Theodore's oriental system had been, however, in operation for ages before every English estate of any magnitude had secured the benefit of a church within its boundary. This very lingering progress has thrown much obscurity around the origin of parishes. The principle of their formation will, however, account for their unequal sizes, and for existing rights of patronage.—Pp. 74, 75.

Thus we can trace our ecclesiastical endowments to the middle of the seventh century. It was during this century that England legally became a christian commonwealth:—

A legislative assembly, holden under Ina, king of the West Saxons, imposed fines upon parents neglecting the timely baptism of their infants, and upon labour on Sundays. It also gave the privilege of sanctuary to churches, made perjury before a bishop highly penal, placed episcopal and royal residences upon the same footing as to housebreakers, and recognized baptismal relationship by pecuniary satisfactions. About the same time Wihtried, king of Kent, in two meetings of his legislature, one holden at Bapchild, the other at Berghamstead, confirmed churches in all properties and immunities bestowed upon them; allowed a *reto* to the archbishop, on the election of bishops and abbots; inflicted penalties upon incontinence; lent solemnity to altars, by making them the places for manumitting slaves and taking oaths; and fined the profanation of Sunday, idolatrous offerings, and the eating of flesh on fast days.

The laws of Ina record also England's earliest known enactment for supplying the exigencies of public worship, anciently provided for by oblations upon the altar. When whole communities became christian, such contributions would not only be precarious, but also often most unfairly levied. Ina's legislature wisely, therefore, commuted voluntary offerings for a regular assessment upon houses. Every dwelling was to be valued at Christmas; and the rate so imposed, called *Church-shot*, was payable on the following Martinmas. Money being scarce, the payment was made in produce; usually in grain or seed, but sometimes in poultry. Defaulters were to be fined forty shillings, and to pay the *church-shot* twelvefold. This pious care of divine ministrations may be considered as the legal origin of *church-rates*. Thus earlier than almost any of English written laws, appears on record a legislative provision for the sacramental elements, and like demands of our holy profession. Of titles to property, unless royal or ecclesiastical, no one approaches even an era so remote. It is true, that Ina's laws were only legally binding within the limits of his own dominions; but probably such of them as bore upon religion, if not so confirmed already, were soon confirmed by the usage or express enactments of every petty principality around. *Church-scot* accordingly makes repeated appearances among the legislative acts of other Anglo-Saxon states; and even the latest of these is far earlier than any title to a private inheritance.

The sacred and inalienable right of God's ministers to maintenance—poverty's most important claim on opulence—appears not among the laws of Ina; an omission understood as evidence, that provision for the souls of men was already made ordinarily, and not unwillingly, by means of tithes. These had, indeed, been rendered in every age, and under every religion. Hence their origin, probably, ascends to that patriarchal faith, which ever shed a glimmering ray over even the most benighted branches of Adam's posterity. Conversion to Christianity strengthened pagan prejudice in favour of this appropriation. It was the very provision, expressly enjoined by God, for that Levitical establishment which an evangelical ministry had superseded. Men were accordingly exhorted to consecrate the tenth of their substance as a religious duty, and tender consciences obediently heard a call so strong in scriptural authority, so familiar even to heathen practice. The Anglo-Saxons had been, as usual, prepared for such appeals after conversion, by habit previously formed. They seem also to have found the tenth esteemed God's portion among British Christians; it is highly probable, therefore, that the silence of Ina upon clerical maintenance merely resulted from general acquiescence in a system which immemorial usage prescribed, and Scripture sanctioned.—Pp. 78—80.

If any doubt should be entertained with regard to the independence of the Anglo-Saxon Church, that doubt will be removed by referring to the proceedings which took place against Wilfrid during the primacy of Theodore.

When that prelate was deposed, with the concurrence of Theodore, he appealed to Rome against the deposition; and the Roman council

decided that the proceedings were uncanonical. In consequence of this, he was furnished with a letter by Pope Agatho, announcing the decision; but instead of the letter procuring his restoration, the interference of Agatho was spurned, and Wilfrid was cast into prison.

During this century, monasteries were first founded in this country, and asylums were provided, to which spirits impatient under sober piety retired; but the general establishment of these institutions did not take place until the days of Dunstan, who is properly considered the father of English Benedictines. The eighth century was celebrated for producing two contemporary scholars, who have obtained a lasting celebrity,—Aldhelm, and Bede usually called the Venerable. Towards the latter part of this century, Alcuin was born at York, and after rendering that city famous by his learning, his reputation spread over Europe, and he was solicited by Charlemain, whom he met at Parma, to remain with him; to this he consented, and after spending the best of his days amid the splendour of a court, he terminated them in the Abbey of St. Martin at Tours.

It was long the desire of Rome to obtain a decided supremacy over England, and at length the embarrassments of Offa, king of the Mercians, afforded the means for its accomplishment.

Offa, king of the Mercians, won an arduous way to superiority over every domestic impediment and neighbouring power, through a remorseless career of sanguinary wars and crimes. Among his victims was the king of Kent, who perished in battle amidst a frightful carnage. This decisive victory, however, failed of satisfying Offa: his vindictive spirit now fastened upon Lambert, archbishop of Canterbury, who had negotiated for assistance from abroad, while his unfortunate sovereign was preparing for the fatal conflict; nor could he rest without making the offending prelate feel the bitterness of his resentment. He determined upon curtailings importantly that extensive jurisdiction which Lambert and his predecessors had hitherto enjoyed, by establishing an archbishopric at Lichfield, in his own dominions: but such arrangements demand an acquiescence, often baffling very powerful sovereigns. Hence Offa turned his eyes to Italy, shrewdly calculating that recognition there would prove effective nearer home. He was duly mindful to give his application pecuniary weight; and he thus established a precedent for stamping that mercenary character upon Rome, which Englishmen reprobated as her conspicuous infamy, even under the blindest period of their subservency. The recognition sought in a manner so discerning, was not refused, a pall arriving, testifying papal approbation of Offa's wish to seat a metropolitan at Lichfield. From the vengeance of this imperious Mercian, arose another injurious innovation upon English polity. Since the days of Augustin, no agent bearing a papal commission had ever set his foot on British ground; but under a recent exigency, domestic approbation had been sought through Roman influence. Two legates soon appeared to improve the opening thus afforded by a selfish and short-sighted policy.—Pp. 104—106.

This monarch had established the payment of Rome-scot, or the Rome-penny, afterwards called Peter-pence, which continued to be remitted with occasional interruption to the papal treasury until the Reformation. The era between Theodore and Alcuin, *i. e.* between the

years 669 and 804, was the brightest period of the Anglo-Saxon Church. And succeeding times witnessed the painful circumstances of the encroachments to a considerable extent by Rome, and the consequent increase of corruption.

Earlier years of the ninth century, are naturally identified in principles with a happier age. A council holden at Celechyth, in 816, under Wilfred, archbishop of Canterbury, in presence of Hemulf, king of Mercia, and his more distinguished laity, makes, however, a slight advance towards Roman innovation. It enjoins, on the consecration of a church, that the saint in whose honour it was built, should be commemorated on its walls; but the canon is so obscurely worded as to render it uncertain whether a picture or an inscription was intended; probably the question was designedly left open for individual discretion. Even, however, if a picture were exclusively the object, it is enjoined in a spirit very different from that grovelling superstition and arrogant intolerance which Nice lately saw displayed upon such questions. Deposition had been also there awarded against any bishop who should consecrate a church without relics.—Pp. 121, 122.

Papal ascendancy, however, may be principally attributed to the accession of Ethelwulf, whose early life was passed in a cloister, for which he appears to have been well fitted, and who was called to the throne in consequence of the death of an elder brother. His preceptor was St. Swithin, bishop of Winchester, who probably had considerable influence over him. He ascended the throne in stormy times, and—

An agitated reign, accordingly, made him anxious to secure the favour of Heaven by a conspicuous display of piety. The most remarkable instance, perhaps, of this anxiety, has been attributed to the advice of St. Swithin, and has been often represented as the charter under which England became legally subject to tythes. This interpretation, however, appearing hardly warranted by the document as now extant, has generally lost ground. Ethelwulf seems, indeed, merely to have obtained legislative authority for dedicating to religious uses, free from all secular burthens, a tenth of the royal domains. He was then contemplating, probably, an extensive foundation of monasteries and other pious establishments. Ecclesiastical rights to tythes of produce had been acknowledged as infeasible long before his time.

The religious king of Wessex appears to have made the donation which has attracted so much attention, immediately before he undertook a journey to Rome. During a year's residence in that celebrated city he displayed abundant liberality. The English school there, founded by Ina, had been destroyed by fire in the preceding year. Ethelwulf rebuilt it, and provided for its permanent utility, by renewing or confirming the grant of Peter-pence. He gratified, also, the Pope, by splendid presents and a pension of a hundred manuces. Besides which, he promised two annual sums of the same amount, for supplying with lights the churches of St. Peter and St. Paul.—Pp. 129—132.

It is, indeed, very evident, that long before the reign of Ethelwulf, the lands of England were subject to the payment of tythes, because the grants which were made by him, as well as later Anglo-Saxon monarchs, proceed upon the assumption that the tenths already belonged to the Church.

When Ethelwulf visited Rome, he took with him his youngest and favourite son, afterwards known as Alfred the Great; and to this visit

may be attributed the early formation of a character, which was destined by Providence to exhibit wonderful powers amid the chequered scenes of an eventful life. To this prince we are indebted for many of our valuable institutions; and although his early predilections inclined him towards Rome, yet his writings, while they furnish the Anglo-Saxon student with the purest specimens of our ancient language, present us also with the sentiments of a sincere Christian.

Monasteries had been occasionally founded in England after Wilfrid had established the one at Hexham; but it was through the instrumentality of Dunstan that they had become general:—

He was, in fact, the father of English monachism, a venerable institution, that long nobly patronised both arts and literature. It had, however, a fatal tendency to nurture idleness, fanaticism, imposture, and hypocrisy. These inherent evils of the system, joined to its close alliance with a hostile foreign power, made even thinking and honourable men admit its overthrow to be desirable. While the wealth accumulated by it during ages of popularity, effectually secured the concurrence of those mercenary spirits who view political support, and every thing besides within their power, as mere instruments of private gain. Thus, the extraordinary success of the system that Dunstan planted, proved eventually the mainspring of its ruin; and his zeal, that so many generations had admired, came to be represented as a national misfortune and disgrace. There can be no doubt, however, that Dunstan, though fanatical and ambitious, was able and sincere. Nor can it be denied, that the Benedictine order has amply merited respectful consideration. It stands upon far higher ground than that heterogeneous mass of friars, and of discordant monastic sects, which gradually overspread the papal reign.—Pp. 178, 179.

At the present day, a loud outcry is often made against church-rates, as if they were an imposition rendered necessary by the refusal of the receivers of tythes to apply a third, or a fourth part of their tythes for the purpose of defraying the current expenses of a parish. Such an assumption is completely groundless; no portion of tythes was ever applied to this purpose, as is evident from the payment of church-shot being considered perfectly distinct from tythes. We find, among other ecclesiastical enactments made in the reign of Edmund, the grandson of Alfred, there was one for enjoining the payment of tythes, church-shot, and alms-fee.

It is not easy to determine the exact nature of this last payment; hence it has been considered as identical with the plough-arms mentioned in Edward the Elder's treaty with Godrun.

Practically, the decision of such a question is of no great importance in modern times; not so the repeated legislative mention of assessments for ecclesiastical purposes, independently of tythes. From such notices, it is plain that the *church-rates* of after ages are not the mere creatures of some ancient unwritten prescription, but the legitimate successors of more than one formal assessment, constitutionally imposed by the national legislature. It is remarkable, however, that Edmund has not provided civil penalties against defaulters; his legislature merely sanctions their excommunication. Another of his laws enjoins every bishop to repair God's house at his own see, and to admonish the king of due provision for churches generally. This looks like another evidence that tythes were not regarded as the sole fund for the maintaining public worship.

In other constitutions, Edmund legislates against blood-shedding, perjury, magical arts, and violation of sanctuary.—Pp. 180, 181.

This century was rendered important by various occurrences; but for an account of them we must refer our readers to Mr. Soames' interesting pages; wherein are related at full the chief events of the life of Dunstan, and the measures which were brought about by that extraordinary man. It will then be seen, that even at this late period of Anglo-Saxon history, the discipline of the English Church was widely different from that of Rome; and the historian who is desirous of discovering their identity, must for that purpose have recourse to Anglo-Norman chronicles. For however decidedly the encroachments of Rome were, they progressed very gradually; and we challenge the Roman hierarchy to prove that the Church of these realms was not once perfectly independent of any other, even after the mission of Augustin; and that the subsequent authority which was discarded at the Reformation, was not an usurpation of the papal see.

Our claims to independence are powerfully strengthened by the Menology, or Calendar of the Anglo-Saxons. That calendar exactly corresponds with the calendar of our Church; and as it is not swelled by the enrolment of foreign saints, we conclude that it belonged exclusively to this country, and that the Church in which that calendar was used, was strictly national, and consequently independent of Rome.

From time to time, illustrious men arose among the Anglo-Saxons, whose brilliant lives and talents shed gladdening beams over the surrounding darkness. One of these arose at the commencement of the eleventh century, in the person of Elfric:—

His was the prolific pen to which we owe a very large proportion of extant Anglo-Saxon literature. Through him yet resounds a voice from our ancient Church, upon many questions in theology. Upon one, the witness borne is important above measure. It has retorted, with force irresistible, that odious imputation of a rash and indefensible disregard for antiquity by which Romanists would fain cast obloquy upon the Reformation. Elfric brands indelibly with innovation, and in a vital point, the very principles which Cranmer found possessed of English pulpits. The venerable Anglo-Saxon thus convicts a party which claims exclusively his country's ancient faith, of an unconscious, but a perilous departure from it. He proves the teachers of a later period to have inculcated essential doctrines, even positively condemned by that honoured ancestry from whom the bulk of their endowments had descended.—Pp. 218, 219.

Elfric found the priesthood of his church slightly educated, and with a very limited access to books: he therefore translated from the works of the ancient Fathers forty homilies, and these being approved of, he afterwards prepared forty more. Elfric lived during the reigns of the Danish monarchs, and died only fifteen years before the Conquest.

We have endeavoured to give an outline of Mr. Soames' history of the Anglo-Saxon Church, but the nature of the subject renders an abstract necessarily very imperfect. Our author fully justifies the high opinion which we have long entertained of him, and we strongly recommend his work to the notice of all who are desirous of becoming acquainted with the early history of the Church of England.

In the full assurance that the history of the Anglo-Saxon Church will speedily reach a second edition, we would suggest the omission of the *Saxon* extracts, in the notes, as the translation is quite sufficient, and the smallness of the Saxon type renders it extremely difficult to avoid typographical inaccuracies. If, however, it is thought desirable to retain the Saxon, the use of Roman instead of Saxon letters would enable the compositor to attain greater accuracy. We have made these remarks after a careful perusal of the notes.

We shall conclude our notice of this interesting work with an extract on the Episcopacy of our Church:—

As this venerable community, like other ancient churches, was happily connected with apostolic times by an episcopal polity, sufficient care impressed laical apprehensions with a due perception of this essential feature in religious discipline.

Opulence was, indeed, exhorted and allured abundantly to the foundation of churches, by the offer of patronage. But no trace appears of independent congregations, or of congregations federally connected. Every new church was considered as an additional member of that single religious body which, without episcopacy, must want its full integrity. Whenever a diocese, accordingly, lost its spiritual head, which is alike necessary for securing the apostolical succession of ministers, and for assimilating religious communities with primitive antiquity, all the more considerable inhabitants were convened. Both laity and clergy solemnly admitted a serious loss, for the speedy reparation of which they were equally concerned. Hence it was by their united suffrages that a successor was appointed to the vacant see. His original nomination might seem to have rested with the crown, and the popular duty to have been that of approval or rejection. Having been chosen, the bishop elect was presented to the prelates of the province for examination. He was now interrogated as to the soundness of his belief, and required to give a solemn pledge for the due performance of his episcopal duties. A profession of canonical obedience to his metropolitan, was also exacted from him. Of obedience to the Roman see, or of a belief in transubstantiation, there appears no mention in our earliest pontificals. Professions of such obedience and belief, are therefore palpable innovations. Their occurrence in later pontificals only, deservedly stamps them as interpolations. Formularies, thus interpolated, contrasted with more ancient records, afford invaluable evidence against allegations of antiquity advanced by a Romish advocate. The prelacy constituted a standing branch of the Saxon *Witenagemot*, or parliament. Legislative assemblies merely lay, were unknown to those who provided England with her envied constitution. It would be, indeed, a monstrous folly, as well as a gross injustice, to exclude from political deliberation that very class of considerable proprietors, in which alone information and morality are indispensable. On every meeting, accordingly, of the great national council, Anglo-Saxon archbishops, bishops, and abbots, were provided with appropriate places. Thus the civil polity of England was wisely established on a christian basis. The clerical estate has formed an integral member of it from the first. An English prelate's right to occupy the legislative seat that

has descended to him from the long line of his predecessors, is therefore founded on the most venerable of national prescriptions. It is no privilege derived from that Norman policy which converted episcopal endowments into baronies. It is far more ancient than the Conqueror's time; being rooted amidst the very foundations of the monarchy.—Pp. 265—268.

ART. III.—*A Discourse of Natural Theology, showing the Nature of the Evidence and the Advantages of the Study.* By HENRY LORD BROUGHAM, F.R.S., and Member of the National Institute of France. London: Knight. 1835. 8vo. Pp. 296.

PERHAPS no book has excited more general interest, or more intense curiosity, than this. For our own parts, we confess that we have never opened a volume with such haste, or devoured pages with so much voracious appetite, as we have brought to this extraordinary Essay; extraordinary, whether we consider the character and situation of the noble author, or the subject of his discourse, or the style of its execution! If there be one man to whom more than to any of his contemporaries the emphatic description, familiar to classical readers, "*ὄνχ' ὁ τυχών ἀνὴρ*,"* may be truly applied, it is certainly the Lord Brougham and Vaux. When we consider how conspicuous a place he has vindicated to himself on the stage of the world by his brilliant talents,—when we trace his laborious progress from comparative obscurity to the highest seat of rank,—when we witness the sleepless assiduity with which he plies his nightly task as a senator, and count the sundry vocations which challenge his attention as a chairman of public meetings, as a reviewer, as an author, and as an invisible lecturer, who has supplied his peripatetic agents with materials for their didactic exhibitions; we experience something analogous to the feeling by which the admiring pupils of the village schoolmaster were impressed, when—

"Still the wonder grew,
That one small head could carry all he knew."

The chair of the philosopher—the forum of the orator—the woolsack of the chancellor—the press of the author—the cabinet of the statesman—the hustings of the rhetorician,—are all too little, it should seem, to satisfy the ambition, to occupy the time, to tire the perseverance, or to feed the intellects of our noble author; and hence he makes his present excursion into the fields of divinity, and would fain occupy even the pulpit. Be it so. The first of Roman orators wrote a treatise, "*De Naturâ Deorum*;" Lord Bacon has built an "*Architectura Scientiarum*," and why is it denied to our ex-chancellor to write "*A Discourse of Natural Theology*?" The acquirements of an accom-

* Longinus De Sub. § 9.

plished lawyer are indeed manifold. "He must be more or less acquainted with the leading details of the mechanical arts and sciences; of trade, commerce, and manufactures; of the sister professions; even of the amusements of society," and of "constitutional history. His mind should be in a high state of health and discipline, capable of profound abstraction, of long and patient application; in short, he should have such perfect control over his well-tempered faculties, that he may concentrate them upon any subject he chooses, passing rapidly from one to another of the most opposite character."* We would not be thought to entertain a desire to affix the name of Brougham to this overwrought picture of legal accomplishments; we may be permitted to add, it is hoped, that such multifarious knowledge seems hardly compatible with much depth of learning in any one branch of science, and might issue, probably, in sheer superficialness! Division of labour is equally necessary in literary as in mechanical pursuits; and consummate skill in any craft, whether of head or hand, is the reward only of undistracted attention and single practice. Is our illustrious author an exception to this rule? Assuredly not. He has, doubtless, infinite versatility of talent—much acuteness of observation—copious power of words—brilliant genius,—and indomitable ambition! Subtle in argument, vehement in zeal, rich in resources, plausible in statement, quick in reply, matchless in self-confidence, and cutting in sarcastic retort; he is, probably, the most formidable of parliamentary debaters. Sudden—impetuous—terrific; the flashes of his eloquence may well silence, though it often fails to convince his opponents. The calibre of his capacious mind we presume not accurately to measure; nevertheless, ready as we are to pay all due homage to his talents, we feel as decided a reluctance to adopt him for our teacher in religion, as we do to follow him for a guide in politics. But it is more than time for the introduction of his volume to our readers. It is, in many respects, a remarkable production. Amongst its singularities, we number, in the first place, its dedication to John Charles, Earl Spencer (late chancellor of the exchequer), who is said, by our author, to have "devoted much of his time" to the study of natural theology, and to be "beyond most men sensible of the importance of such inquiries," and to have "even formed the design of giving to the world his thoughts upon the subject." (Dedicat. p. 3.) Well, after this disclosure, our motto shall be, "*Nil admirari*." We will not impugn the propriety of our author's dedication of his labours to Earl Spencer; and whilst we intreat that modern Cincinnatus to answer to the call of his brother peer, we venture, with unaffected humility, to doubt the courteousness of our author, when he adds—

* See Warren's "Popular and Practical Introduction to Law Studies." London. 1835.

Had our lamented friend Romilly lived, you are aware that not even these considerations would have made me address any one but him, with whom I had oftentimes speculated upon this ground.—*Dedication*, p. iv.

Does not our noble writer spoil his compliment? As if, though in gracious mood, he could not help indulging in offensiveness? Another point in this "Discourse of Natural Theology," which strikes us as singular, is the studious and covert endeavour which it has of depreciating Paley, to whose immortal work on natural theology this illustrative essay of Lord Brougham professes to be a "Preliminary Discourse!" Paley is described, in these pages, as a man who had "little of scientific habits," and but "a moderate power of generalising." (P. 53.) "It may be doubted," we are told, "whether Paley was fully impressed with the evidence of mental existence; that he had "limited and unexercised powers of abstract discussion;" that he had not "any taste for metaphysical speculations." (P. 54.) In another passage, (p. 79,) we read that Dr. Paley "does not even advert to the argument upon which the inference of design must of necessity rest,—that design which is the whole subject of his book. Nothing," it is added, "can more evince his distaste or incapacity for metaphysical researches. He assumes the very position which alone sceptics dispute." (P. 80.)

Surely these are "unkind thrusts" from the hand of one who essays to illustrate Paley's admirable work, which needs, in our judgment, no illustration, (for it is so felicitously perspicuous, as to assume the graphic impression of a picture,) and justifies no such bitter remarks as our noble author, in his contemptuous vein, has ventured to make! Whether Paley has omitted all mention of the argument on which his book rests, we stop not to inquire; but we content ourselves with suggesting to our author that there might possibly be other and better reasons for Paley's prudent abstinence from "metaphysical speculations," than his "distaste or incapacity" for such topics. It must, we submit, be imputed to his wisdom and sagacity, that he forbore to involve himself and his readers in that perplexing labyrinth of speculations which often "begin in vanity, are prosecuted amidst ignorance and error, and frequently terminate in impious presumption, or universal scepticism."*

We may well, we think, pass over our author's introductory matter without further comment: yet we crave the indulgence of our readers for one more notice of a singular statement in these pages, which is explanatory of the origin of the discourse before us. We quote Lord Brougham's words:—

The composition of this Discourse was undertaken in consequence of an observation which I had often made, that scientific men were apt to regard the

* White's Bampton Lectures, Notes, p. 46.

study of Natural Religion as little connected with philosophical pursuits. . . . The bulk of them relied little upon Natural Theology, which they seemed to regard as A SPECULATION BUILT RATHER ON FANCY THAN ON ARGUMENT!!!—*Dedication*, p. 1.

Natural theology built on fancy!!! This exceeds all the gross absurdities that we have ever heard of. Who could these men of science be, in the name of wonder? Natural theology built on fancy!!! Again we refer to our motto, "*nil admirari*."

And now for an analysis of Lord Brougham's discourse, the object of which is—

First, to explain the nature of the evidence upon which Natural Theology rests—to show that it is a science, the truths of which are discovered by induction like the truths of Natural and Moral Philosophy—that it is a branch of science partaking of the nature of each of those great divisions of human knowledge, and not merely closely allied to both. Secondly, the object of the Discourse is to explain the advantages attending this study.—*Introduction*, pp. 6, 7.

Our limits forbid us to dwell upon our author's philological distinctions, whereby he endeavours, with a proud parade of scholastic lore, to fix the meaning of his terms, and at length determines that natural theology consists, like all inductive science, of three compartments—natural, mental, and moral; or, in Greek phrase, physical, psychological, and ethical; nor do we lament our inability to follow him here, for mathematical exactness is unattainable in these inquiries; and where our author has himself failed to abide always by his own terms, confessing that all scientific language must necessarily "break down under us in an attempt to maintain a perfectly logical arrangement," we may well be relieved from the task of analyzing his technological classifications.

The first part of the work which treats of the kind of evidence upon which natural theology rests, is divided into seven sections. Our readers will best collect their contents from the prefatory titles of each, running thus :—Section I. Introductory View of the Method of Investigation pursued in the Physical and Psychological Sciences.—II. Comparison of the Physical Branch of Natural Theology with Physics.—III. Comparison of the Psychological Branch of Natural Theology with Psychology.—IV. Of the Argument *à Priori*.—V. Moral or Ethical Branch of Natural Theology.—VI. Lord Bacon's Doctrine of Final Causes.—VII. Of Scientific Arrangement, and the Methods of Analysis and Synthesis.

Our author contends that there is no real foundation for the distinction which is taken between the different objects of scientific investigation; and that the evidence upon which our assent reposes is of the same kind, namely, inferences drawn by reasoning from sensations or ideas, originally presented by the external senses, or by inward consciousness. Hence he pursues his argument, and applies his conclusion to natural theology, shewing that this branch of divine knowledge is of

a similar kind with the physical and mental sciences, being supported by the same evidence, and resting upon the same process of induction, and based on similar foundations.

The position, (writes Lord Brougham,) which we reach by a strict process of induction, is common to Natural Philosophy and Natural Theology—namely, that a given organ performs a given function, or a given arrangement possesses a certain stability, by its adaptation to mechanical laws. We have said that the process of reasoning is short and easy, by which we arrive at the doctrine more peculiar to Natural Theology—namely, that some power acquainted with and acting upon the knowledge of those laws, fashioned the organ with the intention of having the function performed, or constructed the system so that it might endure. Is not this last process as much one of strict induction as the other? It is plainly only a generalization of many particular facts; a reasoning from things known to things unknown; an inference of a new or unknown relation from other relations formerly observed and known. . . . The same reasoning, by the help of experience, from what we know to what we cannot know, is manifestly the foundation of the inference, that the members of the body were fashioned for certain uses by a maker acquainted with their operations, and willing that those uses should be served.—Sec. ii. pp. 42—45.

This argument is eloquently pursued by our author, through many pages of his discourse. The mechanism of the eye is taken as an illustration of his position, which is further sought to be established by natural history, and comparative anatomy, astronomy, osteology, and geology; but, for discussion of these various topics, we have no room in our miscellany, and beg leave, therefore, to refer our readers to the discourse under review, assuring them of an abundant harvest of gratification, if not of instruction, from this pleasing portion of Lord Brougham's volume, from which we have irrefragable evidence of the great variety of his acquirements, however we may desiderate, sometimes, satisfactory proof of the depth of his learning. We would confine ourselves to the peculiar argument which the noble writer inculcates from his statements, contending that natural theology rests upon induction, and is as much entitled to be called a science as those other investigations which exclusively arrogate that name to themselves. It is asked—

What perceivable difference there is between the kind of investigations we have been just considering, and those of Natural Theology—except, indeed, that the latter are far more sublime in themselves, and incomparably more interesting to us? Where is the logical precision of the arrangement, which would draw a broad line of demarcation between the two speculations, giving to the one the name and the rank of a science, and refusing it to the other, and affirming that the one rested upon *induction*, but not the other?—Sec. ii. pp. 50, 51.

Once more we quote our author's words, where he is speaking of the discoveries of geology and comparative anatomy, with the view of demonstrating that the kind of evidence adduced to prove the existence of antediluvian animals, is identical with that on which natural theology rests.

We have, it is true, no experience directly of that Great Being's existence in whom we believe as our Creator; nor have we the testimony of any man relating

such experience of his own. But so, neither we, nor any witnesses in any age, have ever seen those works of that Being, the lost animals that once peopled the earth; and yet the lights of inductive science have conducted us to a full knowledge of their nature, as well as a perfect belief in their existence. WITHOUT ANY EVIDENCE FROM OUR SENSES, OR FROM THE TESTIMONY OF EYE-WITNESSES, we believe in the existence and qualities of those animals, because we infer by the induction of facts that they once lived, and were endowed with a certain nature. This is called a doctrine of inductive philosophy. Is it less a doctrine of the same philosophy, that the eye could not have been made without a knowledge of optics, and as it could not make itself, and as no human artist, though possessed of the knowledge, has the skill and power to fashion it by his handy-work, that there must exist some being of knowledge, skill, and power, superior to our own, and sufficient to create it?—P. 51.

Considering what a parade of philological precision,—what an ostentatious claim of philosophical exactness,—what a pedantic display of logic characterise the pages under review, we are indeed astonished at the looseness and enormous exaggeration exhibited in this passage; nor have we ever seen an argument so overstrained. But let us examine Lord Brougham's statement a little. He tells us that the lights of inductive science have led us to a full knowledge of the nature of antediluvian animals, so that we have "an accurate notion of their forms and habits," and are able to "represent the one, and describe the other, with unerring accuracy, picturing to ourselves how they looked, what they fed on, and how they continued their kinds."

Is it quite consistent with philosophical exactness, and logical precision, to make "full knowledge" synonymous with an "accurate notion?" Let this pass, however: we ask, again, whether it be correct to say that our knowledge, or our notion, of antediluvian animals, does not rest upon a single particle of evidence from sense or from testimony? On what, then, does it rest? Is it baseless as the fabric of a dream? Surely not; all the knowledge of the comparative anatomist, is gathered by the senses from ocular demonstrations, and perfected by experience and accumulation of testimony! That some certain teeth indicate herbivorous, whilst teeth of a different shape characterise beasts of prey, is a knowledge gained by what we see; and without the testimony of such palpable proof, the discoveries of the geologist would be inapplicable to the purpose of his inferences! It is by an accurate examination of fossil remains, by close inspection of the texture of their surface, and by cautious admeasurement of their proportions, their shapes, their extremities, that the comparative anatomist proceeds to discover the general form of the animal to which they belonged, the economy of its viscera, and its general habits. Observing a cloven hoof, we infer that the animal ruminated; seeing that he wanted certain teeth, we gather that he possessed horns; or from his possession of cloven hoofs, we deduce that he wanted the collar-bone. And yet we are gravely told by our author, that these are things "respecting which we have not, and cannot have, a single

particle of evidence, either by sense or testimony!!! What will Cuvier and Buckland say to these rash assertions of our ex-chancellor, and "Member of the National Institute of France?"

They will class them, we doubt not, in the same predicament with our author's boastful claim of originality in his speculations upon the constitution of the human mind as manifesting, equally with the material world, the existence and wisdom of an intelligent cause.

Hitherto, (he says,) our argument has rested upon a comparison of the truths of Natural Theology with those of Physical Science. But the evidences of design presented by the universe are not merely those which the material world affords; the intellectual system is equally fruitful in proofs of an intelligent cause, although these have occupied little of the philosopher's attention, and may, indeed, be said NEVER to have found a place among the speculations of the Natural Theologian. Nothing is more remarkable than the care with which ALL the writers upon this subject, at least among the moderns, have confined themselves to the proofs afforded by the visible and sensible works of nature, *while the evidence furnished by the mind and its operations has been WHOLLY neglected!*—P. 52.

Philosophers have paid but little attention to this psychological branch of science, it seems, and natural theologians have *totally* excluded it from their inquiries. It was left for Lord Brougham to supply their deficiencies; for whilst they "pass over in silence, unaccountably enough, by far the most singular work of divine wisdom and power,—the mind itself," he first essays to teach us how "the phenomena of the mind are more peculiarly adapted" to demonstrate a divine mechanist!

But, how stands the fact? We write in an obscure village, remote from books, and having but few authorities to consult, and yet these are sufficient to invalidate the arrogant pretensions of our author to originality on this point.

And, in the first place, let us examine what philosophers have said, and consult Dr. Reid. The very opening sentences of his learned "Inquiry into the Human Mind," run thus:—

"The fabric of the human mind is curious and wonderful, as well as that of the human body. The faculties of the one are with no less wisdom adapted to their several ends, than the organs of the other. Nay, it is reasonable to think, that as the mind is a nobler work, and of a higher order than the body, even more of the wisdom and skill of the Divine Architect hath been employed in its structure. It is, therefore, a subject highly worthy of inquiry on its own account, but still more worthy on account of the extensive influence which the knowledge of it hath over every other branch of science."—*Dr. Reid's Inquiry, &c.* c. 1. § 1. p. 17.

Turn we, in the second place, to Natural Theologians, of whom it is said that they have, all of them, neglected this psychological research. We content ourselves with referring to Dr. Crombie's well-known work

on *Natural Theology*, published in the year 1829; so that he is clearly to be ranked amongst the modern writers, whose unaccountable silence Lord Brougham has styled "an extraordinary omission." (P. 54.) Will our readers believe that this very topic of psychological investigation, for the very purpose of proving the existence of an intelligent first cause, is most elaborately and minutely handled in all its detailed minutiae by Dr. Crombie? Such indeed is the fact! And what greatly adds to our astonishment at the unfounded claims of our author, is the marvellous truth that this treatise of the Rev. Alexander Crombie was subjected to a lengthened analysis in the *Edinburgh Review*, some two years after its appearance from the press.* From the pages of that *Journal*, we venture to make the following extract, being assured that Lord Brougham will be the last man to question the wisdom of that Northern Light.

"Our natural instincts, and our intellectual constitution, comprehending our perceptive, rational, and active powers, whether viewed in detail, or as constituting a whole, by which man is sustained, and by which he arrives at Science and Philosophy, afford evidence, if not so obvious and striking as that which his organization presents, yet, certainly not less conclusive, of a designing cause. This branch of the argument is supported in a manner at once clear and forcible."

Where now is Lord Brougham's vaunting claim to originality in this psychological application of his argument? What now becomes of his vain assertions? Will he now tell us that this branch of natural theology "has been unaccountably neglected by philosophers and theologians?" (P. 59.) Reid and Crombie shall rise up in judgment and condemn him! Nor is Dr. Crombie's notice of this topic cursory and superficial. It is elaborate, minute, and exact. Nay, more than this; there is precisely that identical line of proof, that very adduction of particulars, in Dr. Crombie's psychological hypothesis, as might well be supposed to have furnished Brougham with his materials, though we by no means accuse the noble peer of the high crime and misdemeanour of plagiarism. That be far from us! It does so happen, however, that we can trace an extraordinary similarity between these writers, when teaching us that the same sort of reasoning which lead men to "deny that the eye could be made without skill in optics," must equally lead them to deny "that the mind could be fashioned and endowed without the most exquisite of all skill, or could proceed from any but an intellect of infinite power." (P. 71.)

We subjoin a list of the mental faculties and properties insisted upon by each of these learned writers, as a singular illustration of the adage, that "Great wits jump."

* *Edinburgh Review*, Sept. 1831.

DR. CROMBIE.

Perception.
Memory.
Curiosity.
Attention.
Association.
Generalization.
Reflection.
Hope and Fear.
Benevolence.
Social affections.

LORD BROUGHAM.

Perception.
Memory.
Curiosity.
Attention.
Association.
Generalization.
Reflection.
Hope and Fear.
Love.
Sympathy.

We may safely leave the verdict upon Lord Brougham's claim, so ostentatiously put forth, and so feebly supported, to the untutored decision of our readers. Ere we pass to another section of Lord Brougham's discourse, we must introduce a quotation from it, which, we doubt not, will be perused with no common gratification, when it is found that it embraces the familiar topic of *Extempore Speaking*, and that from the pen of him, who is, perhaps, the readiest orator of the day. He has been alluding to the performances of the Italian *Improvvisatori*, and then adds,

But the power of *extempore speaking* is not less singular, though more frequently displayed, at least in this country. A practised orator will declaim in measured and in various periods—will weave his discourse into one texture—form parenthesis within parenthesis—excite the passions, or move to laughter—take a turn in his discourse from an accidental interruption, making it the topic of his rhetoric for five minutes to come, and pursuing in like manner the new illustrations to which it gives rise—mould his diction with a view to attain or to shun an epigrammatic point, or an alliteration, or a discord; and all this with so much assured reliance on his own powers, and with such perfect ease to himself, that he shall even plan the next sentence while he is pronouncing off-hand the one he is engaged with, adapting each to the other, and shall look forward to the topic which is to follow and fit in the close of the one he is handling to be its introducer; nor shall any auditor be able to discover the least difference between all this and the portion of his speech which he has got by heart, or tell the transition from the one to the other.—Pp. 63, 64.

Our author seems to allow reason to animals, and touches upon their instincts with peculiar force. If Paley be correct in his definition of instinct, viz. that "it is a propensity prior to experience, and independent of instruction,"* the docility of animals must be accounted for upon some principle different from instinct.

Allowing, (writes our noble author,) that the brutes exercise but very rarely, and in a limited extent, the reasoning powers, it seems impossible to distinguish from the operations of reason those instances of sagacity which some dogs exhibit in obeying the directions of their master, and indeed generally the docility shown by them and other animals; not to mention the ingenuity of birds in breaking hard substances by letting them drop from a height, and in bringing the water of a deep pitcher nearer their beaks by throwing in pebbles. These

* Paley's Natural Theology, c. 18.

are different from the operations of instinct, because they are acts which vary with circumstances novel and unexpectedly varying; they imply therefore the adaptation of means to an end, and the power of varying those means when obstacles arise: we can have no evidence of design, that is of reason, in other men, which is not similar to the proof of reason in animals afforded by such facts as these.—Pp. 74, 75.

In the summary of his argument our author contends that the inferences drawn from an examination of psychological phenomena, are drawn according to the strict rules of inductive science. To this statement he subjoins the following remark:—

Such is the process of reasoning by which we infer the existence of design in the natural and moral world. To this abstract argument an addition of great importance remains to be made. The whole reasoning proceeds necessarily upon the assumption that there exists a being or thing separate from, and independent of, matter, and conscious of its own existence, which we call *mind*. . . . The agency which we infer from this reasoning is therefore a *spiritual* and *immaterial* agency—the working of something like our own *mind*, an *intelligence* like *our own*, though incomparably more powerful and more skilful. . . . But his being such is only inferred, because we set out with assuming the separate existence of *our own* mind, independently of matter. Without that we never could conclude that superior *intelligence* existed or acted. The belief that *mind* exists is essential to the whole argument by which we infer that the *Deity* exists. . . . It is the foundation of Natural Theology in all its branches, &c. &c.—Pp. 78, 79.

It is in reference to this point that Lord Brougham charges Paley with neglecting the argument upon which the inference of design (“that design which is the subject of his whole book,”) of necessity rests; and hence he infers his distaste or incapacity for metaphysics. We have already ventured to suggest an honourable defence of Paley from his contumelious aspersion; but, whilst we are generous to Dr. Paley, let us not be unjust to Lord Brougham, to whose transcendent excellencies we would gladly offer our incense of sincere admiration; so singularly delighted are we with that beautiful portion of his discourse, which crushes the hypothesis of the materialist into atoms, and erects upon their ruins, with a master's hand, the immortal supremacy of the soul. He is beyond comparison the most able antagonist who has encountered the mischievous subtleties of the school of Hume; and if the disciples of that ingenious historian be not silenced by our author's attack, they must have heads inaccessible to argument, and minds incapable of conviction. Lord Brougham's refutation of “the argument *à priori*,” deserves especial regard. The learned peer shall speak for himself.

The first thing that strikes us on this subject is the consequence which must inevitably follow from admitting the possibility of discerning the existence of the Deity and his attributes *à priori*, or wholly independent of facts. It would follow that this is a necessary, not a contingent truth, and that it is not only as impossible for the Deity not to exist, as for the whole to be greater than the sum of its parts, but that it is equally impossible for his attributes to be other than the argument is supposed to prove they are. Thus the reasoners in question show, by the argument *à priori*, that he is a being of perfect wisdom, and perfect

benevolence. Dr. Clarke is as clear of this as he is clear that his existence is proved by the same argument. Now, first, it is impossible that any such truths can be necessary; for their contraries are not things wholly inconceivable, inasmuch as there is nothing at all inconceivable in the Maker of the universe existing as a being of limited power and of mixed goodness, nay of malevolence. We never, before all experience, could pronounce it mathematically impossible that such a being should exist, and should have created the universe. But next, the facts, when we came to examine them, *might* disprove the conclusions drawn *à priori*. The universe *might* by possibility be so constructed that every contrivance might fail to produce the desired effect—the eye might be chromatic and give indistinct images—the joints might be so unhinged as to impede motion—every smell, as Paley has it, might be a stink, and every touch a sting. Indeed, we know that, perfect as the frame of things actually is, a few apparent exceptions to the general beauty of the system have made many disbelieve the perfect power and perfect goodness of the Deity, and invent Manichean theories to account for the existence of evil. Nothing can more clearly show the absurdity of those arguments by which it is attempted to demonstrate the truths of this science as mathematical or necessary, and cognizable *à priori*.—Pp. 81—83.

Our author refutes at great length the positions of Dr. Clarke, and displays much ingenuity in his lucubrations concerning time and space, for which we lament that we possess neither the one nor the other. He displays an intimate acquaintance with the writings of Cudworth, Locke, Reid, and Stewart. In concluding his remarks upon the argument *à priori*, he reminds his readers that it is of great use in two particulars.

First, it illustrates, if it does not indeed prove, the possibility of an Infinite Being existing beyond and independent of us and of all visible things; and, secondly, the fact of those ideas of immensity and eternity, forcing themselves, as Mr. Stewart expresses it, upon our belief, seems to furnish an additional argument for the existence of an Immense and Eternal Being. At least we must admit that excellent person's remark to be well founded, that after we have, by the argument *à posteriori* (I should rather say the *other parts* of the argument *à posteriori*), satisfied ourselves of the existence of an intelligent cause, we naturally connect with this cause those impressions which we have derived from the contemplation of infinite space and endless duration, and hence we clothe with the attributes of immensity and eternity the awful Being whose existence has been proved by a more rigorous process of investigation.—Pp. 96, 97.

To this statement is appended the following note:—

Lord Spencer, who has deeply studied these abstruse subjects, communicated to me, before he was aware of my opinion, that he had arrived at nearly the same conclusion upon the merits of the argument *à priori*.—P. 97.

We have alluded in terms of unqualified panegyric to our author's refutation of the hypothesis of materialism. We would not have our readers pin their faith on our unsupported dictum, nor be deprived of an opportunity of judging for themselves. We, therefore, submit the following passage as a fair specimen of our author's mode of treating this interesting subject.

The truth is, that we believe in the existence of Matter, because we cannot help it. The inferences of our reason from our sensations impel us to this conclusion, and the steps are few and short by which we reach it. But the steps are fewer and shorter, and of the self-same nature, which lead us to believe in the existence of Mind; for of that we have the evidence within ourselves, and

wholly independent of our senses. Nor can we ever draw the inference in any one instance of the existence of matter without at the same time exhibiting a proof of the existence of mind; for we are, by the supposition, reasoning, inferring, drawing a conclusion, forming a belief; therefore there exists somebody, or something, to reason, to infer, to conclude, to believe; that is, *we*—not any fraction of matter, but a reasoning, inferring, believing being—in other words, a Mind. In this sense the celebrated argument of Descartes—*cogito, ergo sum*—had a correct and a profound meaning. If, then, scepticism can have any place in our system, assuredly it relates to the existence of Matter far more than of Mind; yet the *Système de la Nature* is entirely founded upon the existence of Matter being a self-evident truth, admitting of no proof, and standing in need of none.—P. 241.

We have said that our author is one of the most successful antagonists of Hume. To prove the truth of our assertion, we would willingly transcribe the whole of his excellent note on Hume's sceptical writings, and his argument respecting providence, and especially on his celebrated essays on a future state, and on miracles. How admirable is the following observation!—

The argument of Tillotson against the doctrine of the Real Presence is stated to have suggested that against the truth, or rather the possibility of Miracles; but there is this most material difference between the two questions—that they who assert the Real Presence drive us to admit a proposition contrary to the evidence of our senses, upon a subject respecting which the senses alone can decide, and to admit it by the force of reasonings ultimately drawn from the senses—reasonings far more likely to deceive than they, because applicable to a matter not so well fitted for argument as for perception, but reasonings at any rate incapable of exceeding the evidence the senses give. Nothing, therefore, can be more conclusive than Tillotson's argument—that against the Real Presence we have of necessity every argument, and of the self-same kind with those which it purports to rest upon, and a good deal more besides; for if we must not believe our senses when they tell us that a piece of bread is merely bread, what right have we to believe those same senses, when they convey to us the words in which the arguments of the Fathers are couched, or the quotations from Scripture itself, to make us suppose the bread is not bread, but flesh? And as ultimately even the testimony of a witness who should tell us that he had heard an apostle or the Deity himself affirm the Real Presence, must resolve itself into the evidence of that witness's senses, what possible ground can we have for believing that he heard the divine affirmation, stronger than the evidence which our own senses plainly give us to the contrary?—Pp. 248, 249.

Will the arch agitator of Ireland “laugh this to scorn as a piece of tom-foolery?” We respectfully call his attention to this point, and dare him to refute the argument of our ex-chancellor, whom again we quote with peculiar delight.

The belief of a miracle is, and ought to be, most difficult to bring about; but at least, it is not like the belief in the Real Presence: it does not at one and the same time assume the accuracy of the indications given by our senses, and set that accuracy at nought;—it does not at once desire us implicitly to trust, and entirely to disregard the evidence of testimony, as the doctrine of Transubstantiation calls upon us at once to trust and disregard the evidence of our senses.—Pp. 249, 250.

Pursuing his refutation of Hume's argument against miracles, Lord Brougham tells us that there are two answers to which his doctrine is

exposed, either of which appears sufficient to shake it. For, first, our belief in the laws of nature depends, in some measure, upon the evidence of testimony: if, then, the existence of such law be proved by such testimony, can we reject the like evidence, when it comes to prove an exception to the rule? And, secondly, Mr. Hume's argument denies all miracles, without the least regard to the kind or the quantity of the proof on which they are rested, which is manifestly absurd. Having thus disposed of the Essay on Miracles, our author next overthrows the plausible theory of Mr. Hume's Essay on Providence and a Future State, where he endeavours to shew that the argument *à posteriori*, leads only to the conclusion that a finite, and not an infinitely or indefinitely wise and powerful being exists, so that, upon his hypothesis, we are left without any evidence of his power to perpetuate our existence after death, as well as without any proof of the capacity of the soul to receive such a continuation of being after its separation from the body. Very much that is truly valuable might be transferred from our author's volume to these fugitive pages; we are necessarily compelled to be brief. Take this as a sample of his admirable statements on the theme in question.

When we see such stupendous exertions of power upon a scale so vast as far to surpass all our faculties of comprehension, and with a minuteness at the same time so absolute, that as we can on the one hand perceive nothing beyond its grasp, so we are on the other hand unable to find any thing too minute to escape its notice, we are irresistibly led to conclude that there is nothing above or below such an agent, and that nothing which we can conceive is impossible for such an intelligence. . . . We can no more avoid believing that the same power which created the universe can sustain it,—that the same power which created our souls can prolong their existence after death,—than we can avoid believing that the power which sustained the universe up to the instant we are speaking, is able to continue it in being for a thousand years to come.—Pp. 261, 262.

We have much more wherewith to please our readers, from the Discourse on our table, but must defer our critique to a subsequent number of our journal. At present, we would take leave of our noble author by noticing two points, which seem to merit our censure. We allow, with all readiness, that our author has impreguably established the immateriality of our souls, and their survival of our bodies, when handling the ethical branch of Natural Theology; yet we think that he greatly exaggerates the fact, and so far throws a suspicion of weakness over his arguments, which they deserve not, when he broadly assures us, that,

The evidence which we have of the existence of mind is not only as strong and conclusive as the evidence which makes us believe in the existence of matter, but MORE strong and MORE conclusive; the steps of the demonstration are fewer; the truth to which they conduct the reason is LESS remote from the axiom,—the intuitive or self-evident position whence the demonstration springs. . . . We only know the existence of matter through the operations of the mind; and were we to doubt of the existence of either, it would be far more reasonable to doubt that matter exists than that mind exists.—Pp. 105, 106.

If this were so, how is it, that with few insignificant exceptions, all men have believed in the existence of matter, whilst the nature and very being of the mind have afforded exhaustless fuel for doubt and dispute amongst contending schools of philosophers? Is not our ex-chancellor guilty of the imprudence, always mischievous, as lawyers well know, of proving too much!

The other point, which we would notice, is suggested by the following statement, which we transcribe from the note appended to Page 272.

Who can read these, and such passages as these, without wishing that some who call themselves Christians, some Christian Principalities and Powers, had taken a lesson from the heathen sage, and (if their nature forbade them to abstain from massacres and injustice) at least had not committed the scandalous impiety, as he calls it, of singing in places of christian worship, and for the accomplishment of their enormous crimes, *Te Deums*, which in Plato's Republic would have been punished as blasphemy? Who, indeed, can refrain from lamenting another pernicious kind of sacrilege (an anthropomorphism) yet more frequent—that of making christian temples resound with prayers for victory over our enemies, and thanksgiving for their defeat? Assuredly such a ritual as this is not taken from the New Testament.

If it be God “that giveth victory to kings,”* are not they obliged to give him thanks for their success? And if so, surely, they may pray for the defeat of their enemies! Why is it deemed “a pernicious kind of sacrilege” for a Christian to acknowledge it to be God's goodness that he is not delivered over as a prey “unto his enemies?” Why is the Christian forbidden “to beseech the Almighty still to continue such mercies towards him, that all the world may know that God is his Saviour and mighty Deliverer, through Jesus Christ his Lord?”†

LITERARY REPORT.

Observations, &c. By E. W. London: Hurst. 1835. Pp. 144.

“If there be any parts in a book worth reading, they are the ‘Observations’ which can be selected from the narrative, and stand alone.”

“To enable my readers to judge ‘AT ONCE’ of my merits or demerits, is the reason of my publishing in the present unusual form.”

This is the Preface, and the whole preface, to a book, of which the above is the title, and the whole title.

If we take it as it stands, E. W. wishes us to believe that he is anxious

to have an opinion of *his own merits or demerits*; we will then add an “Observation” to those he thus advertises, in assuring him that when we have given the opinion he seems to require, *his merits or demerits* remain just as they were. As we know nothing of E. W. but his initials, we can only say that he thinks himself Extremely Witty, and that we consider him Extravagantly Wearisome. A hundred and forty-four pages of “Laconisms,” some of them pointed without being sharp, and many of them dull without being droll, may make their writer imagine himself to be a wag, but they will not

* Psalm cxliv. 10.

† Book of Common Prayer.—Thanksgiving for Peace and Deliverance from our Enemies.

gain him much eulogy. Had these "Observations" occurred in a work which confined the attention whilst it allowed the thoughts to wander, there might have been much to admire: as it is, the author sets before us a dish of stuffing, and calls it goose; and because epaulets set off a uniform jacket, dresses himself in a suit of gilded lace, and then says, What a General am I! "There is no imperative to use to 'myself.'" (P. 86.)

The following may be witty, but is it pretty?

"Why do tutors take their pupils to the continent? Have they not confidence in their own abilities to teach them immorality? If we look at the ignoramuses in England always to be met with, we shall own 'the schoolmaster is abroad.'" (P. 43.) Query—if the tutors do go abroad for such a purpose, how happy ought E. W. to think himself that he is "at home" with his horn-book!

If our "Observations" have no weight with E. W., he will never reach the object of his ambition; for he says, "In the see-saw game of competition, I owe my rise entirely to the heaviness of my opponent." (P. 83.)

"Prepare to meet thy God." *The Duty of Making a Will considered, in a Short Sermon, preached on the 4th of January, 1835, in Brailes Church, Warwickshire. By the Author of "Mary Anne's Legacy," &c. Second Edition.* London: Nisbett & Co. Hatchards & Seeley. 1835. Pp. 40.

THERE are some subjects which at first sight appear little adapted to the pulpit. This is one of them: but when considered with reference to the great question of "doing good unto all men," they have a higher claim. Such is the case with the topics discussed in the sermon before us. The Service for the Visitation of the Sick enjoins the warning as to the settlement of temporal concerns, upon every minister of the Church of England; and it is upon this that the author proceeds in his discourse on Isa. xxxviii. 1. We sincerely regret

that he did not, when alluding to the various Missionary and Bible Societies, say a word for the Church Societies, for Promoting Christian Knowledge, and Propagating the Gospel. That would have been equally conformable with the spirit of the Liturgy. O, how terribly afraid are some of our brethren of being thought "exclusives!" Yet they, unhappily, exclude all but themselves.—

"—— Malo,
Malo Venusi nam quam te, Corneli mater
Gracchorum,"

says Juvenal!

Charity, or the Man of God thoroughly furnished unto all Good Works; being an Exposition of 1 Cor. xiii. By the Rev. JOHN BRAMSTON, M. A. Vicar of Great Baddow, Essex; and late Fellow of Exeter College, Oxford. London: Roake and Varty. 1835. Pp. 84.

THIS is a small book on a grand subject: but though little in size, it is weighty in argument. The exposition is clear, concise, and christian; and he that shall live up to the model thus explained, illustrated, and enforced, will finally not fail of his reward. In the present day, there is much need of charity; it would be useful to them, if some of our great talkers, in the pulpit, and out of it, would follow Mr. Bramston's advice. The volume contains four sermons on 1 Cor. xiii. 13; ver. 4; ver. 5; and ver. 6, 7. We are glad to see introduced here and there extracts from Mr. Keble's "Christian Year."

A National Church Vindicated; in refutation of a Petition from the Dissenters of Glasgow, to Earl Grey, Part I. The Necessity of an Established Church further Vindicated, wherever the Existence of an Omnipotent Deity is believed. Part II. London: Parbury, Allen, and Co. 1835. Pp. ix. 212.

THE enemies of truth invariably make friends for it: their hostility begets defenders, and their animosity calls

forth energies that, but for excitement and clamour, would have, perhaps, laid dormant or become extinct. God has never left himself without a witness, nor has true religion ever needed a champion. Heaven will defend the right, though the armour be human, and the contest earthly. We have the promise, that "the gates of hell shall not prevail" against the Church; let then our motto be that of the cross, "*sub hoc signo vinco*." Whoever the author of this well-timed publication may be, we know not. He is evidently a man of sense and reflection; and building, as he does, his arguments upon the foundation, that "no country can reasonably hope to maintain unadulterated religion, without it is duly recognized and established by the legislature, and that some form ought, and must be established by law, to ensure the existence of religion in any country, be it christian, or be it heathen," (p. ix.) he has erected a battery against the Church's assailants, which, if it does not silence their fire, will make such havoc amongst their ranks, that they will have no alternative but to take the citadel by storm, or, in default thereof, retreat from the field.

Popery a new Religion compared with that of Christ and his Apostles. A Sermon preached in the Parish Church of Whitwick, May 24th, 1835. By the Rev. FRANCIS MEREWETHER, M.A. Vicar of Whitwick. Pp. 23. Ashby-de-la-Zouch: Hersall. London: Rivingtons.

THIS is a plain, sound, manly defence of Protestantism, or, rather, exposure of the errors of Popery. It might be useful, if altered so as to lose its congregational style, to others besides the persons for whom it was printed.

The present times call for these pulpit appeals; and we are glad to hear of them. We beg here to give a hint to "The Society for Promoting Christian Knowledge," that Mr. Merewether's sermon deserves the attention of the Committee.

Christian Philanthropy; a Spital Sermon, preached before the Lord Mayor and Corporation of the City of London, at Christ Church, Newgate-street, on Easter Tuesday, April 21, 1835. By the Rev. JAMES S. ANDERSON, M.A. Chaplain in Ordinary to the Queen, Perpetual Curate of St. George's Chapel, Brighton, and Chaplain to the Sussex County Hospitals. Pp. 32. 1835. London: Rivingtons.

SPI TAL Sermons have always a certain character which can require no explanation here. The present is an able specimen of that character. It is eloquent, chaste, and impressive; contains some sound observations relative to the new system of poor laws, and an able and just eulogium on the memory of Bishop Middleton. It is superior in matter and manner to many that we have read.

The Clergy and the People addressed on their Duties at the Present Crisis: Three Sermons; one preached to the Clergy at the Visitation at Ampthill; the two others in the Parish Church of Dunstable. By the Rev. S. FIGOTT, A.M., Rector, Author of "The Guide for Families," "Christian Advocate," &c. &c. London: Simpkin & Marshall. 1835. Pp. xiv. 84.

THESE three sermons are well put together, and evince much good feeling and good sense.

A SERMON

ON THE HISTORY OF PSALMODY.

PSALM XCV. 1, 2.

O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

"ORDER is Heaven's first law." Such was the judgment of one of our most melodious as well as most reflecting poets;* and the discoveries of the man of science, and the hourly observation of the material world, bear equal testimony to the correctness of an opinion so fully agreeing with the recorded statements of the page of Revelation.

Whether we take the evidence of philosophers upon the necessity of order or harmony in all things, or consider the facts presented to our view, when we contemplate the wonders of creation, or the movements of society about us; we shall still arrive at the same conclusion, and be more seriously impressed with the conviction of Job, that that which is without order is as "the shadow of death." (Job x. 22.)

It is upon this principle that I shall found the observations which I have to offer upon the subject now before us, applying it not only to the historical, but to the practical elucidation of it.

God is the author of the moral as well as of the physical creation; and as the very nature of God implies perfection, all his works, as well as all his commandments, must, of necessity, be perfect. At the moment when this planet emerged from the darkness and sterility of its pre-existent state, when the sun and the moon, and all the host of stars, first studded the glittering canopy of heaven, resplendent signs of seasons, and days, and years; when the ocean, restrained within its new-formed barrier, obeyed the impulse of the tides; when the fruit-tree first hung forth its luscious offerings, and the vine first garlanded the forest with the clusters of the grape; when the green herb and flower first spread an odorous carpet beneath their shade, and the innocuous creatures that first tenanted the world assembled there in harmony and peace,—the waters and the air teeming with their respective tribes; lastly, when man, formed in the image of God, endowed with a soul to feel, and to adore the presence of his Maker, fitted with reason to guide, and conscience to arouse that soul, received his first commission of supremacy on earth,—“God saw every thing that he had made, and, behold, it was very good,” (Gen. i.)—“good,” inasmuch as every thing was perfect in itself, and all things ordered as the parts of one most comprehensive whole, whose members were adapted to their end and object, and fitted to the tasks assigned. The sun and the moon, the planets and the stars, the sea, the earth, the air, and all their various productions and inhabitants, were suited to the places that they held in the consistent universe. There was no imperfection, because all was harmony. Nor could there be unhappiness, because there was no confusion or disorder: for God,

* Pope.

says St. Paul, "is not the author of confusion, but of peace," (1 Cor. xiv. 33;) and "he hath called us to peace." (1 Cor. vii. 15.)

Man himself was also perfectly happy till the fatal hour, when, through the mysterious permission of the omnipotent Creator, the progress of his life was interrupted by the commission of a sin which, whether mystical or actual, introduced confusion into the newly-ordered world, entailing a curse not only on him and his posterity, but on the earth itself, and all that it contained: and from that hour to this, both in the physical and moral world, in the elements of all nature, animate and inanimate, a change from the established law, (which change constitutes the curse,) has every where occasioned misery to man, and marred the labour of his hands. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." (Gen. iii. 17.) Sin,—and sin is but the aberration from the fixed principle of order,—with all its train of mischief, destruction, sickness, and death, has since rioted throughout the length and breadth of God's dominion; and man, who was "made but little lower than the angels," either in rank or favour, was hurled from his high estate, and laid a grovelling outcast in the ruins of that world which he, at first, polluted by his disobedience and revolt.

But redemption has been offered, and made possible to be obtained: and this redemption, purchased by the necessary act upon the part of the Redeemer, has put man into a condition of acceptance, which acceptance is available only by a strict obedience to another rule of order working through a principle of active and consistent faith. And thus, in the new creation, or regeneration, of mankind, order is still the law of heaven: and by the effects of this order, sin will be destroyed.

Let us take, then, the condition of man as a created, and therefore dependant being, and as a redeemed, and therefore a constrained being; and we shall see that, in either case, his obligation is the same to fulfil the will of his Maker and Redeemer. I speak not now of the *scheme* of redemption, but of its *influence*, or what ought to be its influence, legitimately operating on the faculties of the human soul. Now to ascertain man's obligation, we must endeavour to comprehend what is God's right. The obligation of man to his Author, as the duty of a dependant being, is unchanged, save in its increased intensity, by the catastrophe of his fall, and the granted mercy of the offered deliverance. Man, as man, is still bound by the laws ordained for him at creation; but as a redeemed man, and as an emancipated captive, the law loses not its power, but is increased in strength by all the considerations of that gratitude to God, in his new capacity of Saviour, which the perception of the mercy wrought for him will naturally produce. The dominion delegated to him at the first, remains; he is still the Lord of the creation, though he and the creation, through his fault, have lost a portion of primeval excellence; tainted his character may be, and troubled may be the office which he bears, but tainted and troubled as he is, he bears in that suffering and pollution but the consequences of his own mistake and disobedience, since the first law of order is, that means be adapted to their ends; and it is in the nature of reason, and the rule of the Supreme Reason, that "whatsoever a man soweth, that shall he also reap." (Gal. vi. 7.) The right of the Creator, therefore,

still remains in all its force ; and what that right is, may briefly be explained by the injunction of the sacred canon : "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. x. 31.) "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. iii. 17.) "If any man speak, let him speak as the oracles of God ; if any man minister, let him do it as of the ability which God giveth : that God in all things may be glorified through Jesus Christ ; to whom be praise and dominion for ever and ever. (1 Pet. iv. 11.) The dominion of man, therefore, over the inferior ranks of things and beings round him, is a responsible dominion ; and in the character of a steward, it is exercised, not man's by right or gift, but by permission and delegation : and as at the first, when innocent, his office was to dress and keep the garden of Eden, so now his office is to work in his vocation and calling, and whatsoever he doeth to remember that it is God's husbandry, who, at the harvest of the world will look to receive his own ; whilst all the recompense that man receives is in the happiness that springs from his obedience,—a wise and merciful provision, which makes the real happiness of man so linked and bound to the eternal excellencies of God, that the possession of the one is evermore commensurate with the glory of the other. If man did but perceive this truth, and act upon it, happier would it be for them in time, and inexpressibly happier through all the countless centuries of eternity.

The supremacy of God over all the works of his creation is perhaps the most prominent feature of the sacred writings, after the mystery of redemption—nay, altogether so ; for it was to redeem his own, that that astounding wonder was accomplished : in no instance is the dominion of God omitted to be stated and enforced, whensoever his authority is required to be asserted. And further, the supremacy of the Almighty over the material universe affords the holy bards and prophets of the elder time the subjects of their most majestic strains, coupling, oftentimes, therewith lessons of the deepest consideration for the reflecting mind. David, bursting forth into a sublime and lofty song of praise, exclaims—"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained ; what is man, that thou art mindful of him ? and the son of man, that thou visitest him ? (Ps. viii. 4, 5.) And well might David, and well may we, give utterance to so humbling, yet so exalting a thought ! But, alas ! many men neglect its application because they do not feel its beauty, nor acknowledge the source whence such deductions flow. Every thing around us, and above us, and beneath us, speaks to our consciences with silent but expressive power ; and we refuse the admonition, because we are deaf and blind to all beside ourselves. We behold the order and the harmony of all creation ; spring succeeding winter, autumn ripening for our use the germs of summer ; the earth and the sea bringing their tributes to our feet, and even the winds wafting at our behest the treasures of far distant climes, across the pathless waters of the fathomless abyss. The elements obey our bidding, and even the invisible vapours and the devouring flame are made to wear the yoke of subservience to the wants and the caprices of the human will. This we acknowledge, and this we boast of. And why ?—because it flatters our vanity, and

elevates us on the pedestal of human pride. (Vide Habb. i. 16.) Yet would we weigh our capacities by the standard of our Maker, would we gauge creation by the measure of revelation, we should find in all the inventions of philosophical skill the same great principle at work; and instead of being puffed up by the success of our research, we should be humbled at the thought of what remains to be discovered of the knowledge, the power, and the wisdom of Him "who layeth the beams of his chambers in the waters; maketh the clouds his chariot, and walketh upon the wings of the wind." (Ps. civ. 3.)

Could we for a moment forsake our nature,—could we possibly be transported beyond ourselves,—could but a glimpse of that scene be given to us when, in the expressive language of the Book of Job, (xxxviii. 7,) "the morning stars sang together, and all the sons of God shouted for joy:" at the moment when the curtain of darkness was withdrawn from the firmament, and the sun looked forth from his unclouded height upon the green and glittering earth beneath his rays,—we should then acquire, as it were, a new sense, a new perception of the glory and the greatness of "Him with whom we have to do," (Heb. iv. 13,) and of the infinitely humble station that we hold in the ranks of his created agents: for agents we are, as much as the winds and waves, that, through the permission, and by the teaching of our common Maker, obey our will, as if they were our slaves.

Viewed in this way, the universe would wear a new and more enticing aspect, and be clothed with beauty far beyond our present idea; nor would our own responsibility be otherwise, than made more clear to our perception.

Go to the stars, and ask why God was pleased to sprinkle worlds, and systems of worlds, like drops of glory, over the ocean of heaven—that measureless expanse, where light comes floating on its destined voyage from points so distant that it requires "thousands of years to travel from those myriads of suns, of which our own is but the dim and remote companion?"* Was it for *man*, think you, that this exuberance, this prodigality of space and brilliancy, was given to the night, when, if we may trust the persons competent to teach us truth, there are worlds so distant, that "light flying at the rate of 200,000 miles per second would take upwards of three years to travel to the earth, and one of the nearest of the stars may therefore have been kindled or extinguished more than three years before we could have been aware of so mighty a fact?"† Was it, I ask you, for the use of man, or for the glory of God, that thus he wrought his will upon nonentity, myriads upon myriads of ages, perhaps, ere Adam was created?

Go to the earth also,—that earth which has been cursed by Adam's guilt; that earth on which we reign, too often independently of our authority,—that earth which we have made the scene of our violence, our pride, our injustice, our oft-repeated rebellions against the majesty of God; where we have ridiculed, or despised, or blasphemed the Saviour, whose blood was answered by the convulsions of the universe,—that earth from which we sprung, and with the dust of which

* Mrs. Somerville's *Connexion of the Sciences*, p. 65.

† *Ibid.*

our bodies will, perchance, ere long, be mingled,—and from this earth so polluted, so disgraced, so shaken, and shattered, and riven, for the wickedness of man, you shall receive an answer which, interpreted by human or divine philosophy, shall strike dumb the vanity of “man that is a worm, and the son of man which is a worm.” (Job xxv. 6.) “Where wast thou when I laid the foundations of the earth?” saith the Lord; “declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or hath laid the corner stone thereof? . . . Or who hath shut up the sea with doors when it brake forth, when I made the cloud the garment thereof . . . and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?” (Job xxxviii. 4—6, 8—11.) “Hast thou perceived the breadth of the earth? declare if thou knowest it all.” (ver. 18.)

This latter question may with greater propriety be demanded of us, my brethren, than of Job; for notwithstanding all that progress of discovery, and the great extent of knowledge we possess, there are yet portions of the earth that have not yet been trodden by the foot of man; and ages may, and must, I think, have passed away since the calling of the world into a visible existence, ere man was fashioned from its dust, to claim dominion over it. And wherefore, you may ask me, was the earth thus gorgeously apparelled, but that man might see his Maker's wisdom, and rejoice therein? Still it is clear, that it was not alone for man's use, or man's delight, since there is many a tract, frequented by no human tribe, where all that is most lovely, all that is sublime, has from the creation to the present hour, expanded in the fulness of its beauty, with no human eye to see its manifold and graceful charms.

“Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power.” (Isa. xl. 26.) “Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created.” (Rev. iv. 11.)

But to what end did the supreme intelligence thus work, but that *all* nature might record *His* praise, who “spake, and it was done; who commanded, and it stood fast.” (Ps. xxxiii. 9.)

The sacred volume abounds with passages to this effect; as if to every thing there was a tongue to sing the praises of its Maker and Preserver, and utterance given even to inanimate creation to shout forth the triumphs of eternal power. “Blessed be thy glorious name, which is exalted above all blessing and praise. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens with all their host, the earth, and all things that are therein, the sea and all that is therein; and thou preservest them all; and the host of heaven worshippeth thee.” (Neh. ix. 5, 6.) “All thy works shall praise thee, O Lord; and thy saints shall bless thee.” (Ps. cxlv. 10.) “Praise ye him, sun and moon; praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded, and they were created.” (Ps. cxlviii. 3—5.) “Sing unto the Lord a new song, and his praise from the end of the earth,

ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands." (Isa. xlii. 10—12.)

The praise of God, then, is the end of all creation; and if glory is ascribed to him by the fulfilment of the destinies assigned to the dumb organs of his will; if order be the law of nature; and if the keeping of this appointed order be the decree of the Creator; then is man, in his peculiar and important station, doubly called upon to give utterance to the works of praise, remembering his two-fold nature as a mortal and immortal being, his dependance and his duty, *why* he was created, and *how* he was redeemed. Nor need we wonder, that both under the law, and before the law, men should be moved by the inherent principles of human nature to delight in thanksgiving to the Author of all good: for if God receives homage and adoration from the sun and moon, the earth and sea, the forest and the field, how much more is it incumbent on man, formed in his image, and endowed with faculties most consonant for praise, to "make His name to be glorious." "While I live," says David, "will I praise the Lord: I will sing praises unto my God while I have any being." (Ps. cxlvi. 2.)

"What have we that we did not receive?"* asks the apostle, (1 Cor. iv. 7;) and "Whoso offereth praise glorifieth me," says God, (Ps. l. 23.) And how can we so fitly glorify God, as by employing in his praise the noblest gifts we have received? This is indeed obedience to the established order of creation, and its consideration fitly leads us to one of the peculiar topics of this day's meditation,—the claim of psalmody to be considered an inherent part of divine worship.

The practice of all nations, ancient and modern, savage or civilized, agrees with this assertion, that it has been the custom of mankind, from the very earliest ages, to praise God with music and singing. And what more appropriate junction could there be, than the 'magic of sweet sounds,' and the measured language of the tongue, to celebrate the praises of Him who endued the lips of man with speech, and taught him by his skill to make the air he breathes melodious with its Maker's name.

Very early in the history of the world do we find traces of musical science; for it is recorded that "Jubal," who was of the seventh generation from Adam, "was the father of all such as handle the harp and organ." (Gen. iv. 21.) And we find Laban angry with Jacob, because he went away privately: "Wherefore didst thou not tell me," says he, "that I might have sent thee away with mirth and with song, with tabret and with harp." (Gen. xxxi. 27.) The profane records attest, that it was customary to accompany the worship of the pagan deities, even from the earliest periods, with song and minstrelsy. And thus at the present day, where the light of Christianity has not shone, we still discover in the service of the heathen gods of wood and stone, that songs of triumph and rejoicing, as in the days of the image which Nebuchadnezzar set up, (Dan. iii. 5,) are amongst the most distinguished of the rites observed.

* Vide 1 Chron. xxix. 14.

This statement, however, is of no further use than to direct attention to a universal fact, and to the argument to be derived from it as proving by it the high antiquity of a custom, established through tradition, or common consent, (which has oftentimes the sanction of a law,) from the times of primitive religious faith, when the worship of the one true God was universally acknowledged.

What may have been, in this respect, the particular practice of the antediluvian, or of even the patriarchal eras, we have no method of determining; but the sacred volume leaves us in no doubt as to the institutions of the Mosaic ritual, and the service of the temple. From these we have the fullest testimony which we can desire; and the glimpses which we obtain, by the aid of Revelation, of what passes in the blessed abodes of heaven, as well as the recorded customs of our Saviour and his apostles whilst on earth, satisfactorily justify the adoption of a service which, if it had no higher antiquity than the age of David, or the indirect evidence of the Evangelists, has sanctions of more than sufficient obligation, from the example of those spiritual worshippers.

The Book of Exodus records the song with which Moses and the Israelites celebrated the defeat of Pharaoh and his host; and it is also stated that "Miriam the prophetess, the sister of Aaron, took a timbrel into her hand; and all the women went out after her with timbrels and dances. And Miriam answered them," [by which expression we may assume that the song was in alternate strains, after the manner of our chants,] "Sing ye to the Lord, for he hath triumphed gloriously." (Exod. xv. 1—21.) It is also stated, that when the Israelites danced round the molten calf which they had made, worshipping and sacrificing thereto, (Exod. xxxii. 8,) that they sung also; for "when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp; and he said, It is not the voice of them that shout for the mastery, neither is it the voice of them that cry for being overcome: but the noise of them that *sing* do I hear, (ver. 17, 18.) Now the singing here, though idolatrous, was borrowed from the worship of that "feast day," on which the profanation took place, (ver. 5, 6.)

In the great feasts of tabernacles, and of trumpets, the solemn strains of music, and the singing of hosannas, were the chief portions of the service, (Lev. xxiii. 40, Numb. xxix. 1;) and the year of Jubilee was also introduced by the blowing of trumpets. (Lev. xxv. 3.) So that, in the commencement of the Jewish rites, it was customary, and according to the institution of God, that he should be worshipped by music and singing.

To pass over unnoticed the song of Deborah, recorded in the Book of Judges, (ver. 1,) we come now to a later period, when the evidence is more direct upon the subject. The peculiar titles of David, as the "sweet Psalmist of Israel," (2 Sam. xxiii. 1;) the "man after God's own heart," (1 Sam. xviii. 14, Acts, xiii. 22,) need only to be mentioned to recall to mind the dedication of his time and talents to the exercise of those arts of music and poetry, which characterised him in his day, and which have afforded to modern times not only the purest models, but the most genuine strains of piety and devotion.*

* Vide Eccclus. xlvii. 8, 9.

There are those who deny that David was the author of the splendid hymns which the Church has always acknowledged in all ages, and incorporated into her worship. It may be sufficient to observe, that the Evangelists and Apostles, and our Lord himself, quoted largely from the Psalms, ascribing them at once to David as their author: so that the question of their authenticity rests upon an argument which cannot be shaken. That these Psalms, with the accompaniment of the harp, on which the king of Israel was a mighty master, were employed by him as devotional exercises of prayer and praise, and afterwards by the Jewish Church, in the same manner, (as well as prophetic predictions of the glory of Messiah's kingdom,) no one has ever denied; and it is remarkable that David, who was the type and emblem of Him who was both "David's Lord, and David's son," (Luke xx. 44,) should have instituted a style of worship so adapted to the feelings of man, and so conformable with the will of God. To multiply quotations from the Psalms must be superfluous, since our text so well expresses the spirit of these observations, and it is scarcely possible to look over any of David's compositions, and yet overlook the many evidences of the use which he made of psalmody. At the close of his life we find him arranging the ministers, and setting the house of God in order; and amongst the rest, he appointed "four thousand Levites to praise the Lord with the instruments which he had made to praise therewith," (1 Chron. xxiii. 5:) "who should prophesy with harps, with psalteries, and with cymbals," (1 Chron. xxv. 8,) preparing for the erection of a temple, which was postponed till the days of Solomon, by God's command, (2 Sam. vii. 13,) partly because of the wars that troubled the kingdom, (1 Kings v. 3,) and partly because David himself was concerned therein, (1 Chron. xxviii. 3.)

The history of Solomon commences with the erection and dedication of this building, the first substantial temple that was built in Israel, (2 Sam. vii. 6;) and it is left on record, that "it came to pass, when the priests were come out of the holy place, (for all the priests that were present were sanctified, and did not then wait by course: also the Levites which were the singers, being arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:) It came to pass, as the trumpets and singers were as one, to make one sound to be heard in praising and thanking the Lord: and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth for ever; that the house was filled with a cloud, even the house of the Lord. So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God." (2 Chron. v. 11—14.) Now on a reference to another portion of the Scripture, it appears, that the psalm from which the chorus is here quoted, was made nearly forty years before, on the day when David brought the ark into "the tent he had pitched for it," and that upon that occasion a choir was appointed, with a band of musicians and a regular leader. (1 Chron. xv. xvi.) And as a proof of the attention which Solomon paid to this branch of worship, we may observe, that of the *algum* or *almug* trees, (1 Kings x. 12, and 2 Chron. ix. 11,) which

the queen of Sheba gave him, and which were extraordinarily fine, he took one part to ornament the temple, and with the other he made harps and psalteries for the singers.

It is said, that when Asa, king of Judah, entered into covenant with the Lord, the people present "swore unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets," (2 Chron. xv. 14,) so that every solemn act of devotion was accompanied with music.

Jehoshaphat, when he went out to fight against Moab and Ammon, after "he had consulted with the people, appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever." (2 Chron. xx. 21.)

Jehoiada, also, we are told, appointed priests to "offer the burnt offerings of the Lord, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David," (2 Chron. xxiii. 18 :) so that psalmody became, at that early period, a regular part of divine worship. During the solemn festival in the days of Hezekiah, "the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness; and the Levites and the priests praised the Lord, day by day, singing with loud instruments unto the Lord." (2 Chron. xxv. 21.) When Josiah repaired the temple, there is mention made of "all that could skill of instruments of music." (2 Chron. xxxiv. 12.) And during the solemn passover which he kept, "the singers the sons of Asaph were in their place, according to the commandment of David." (2 Chron. xxxv. 15.)

Such was the practice whilst the first temple was standing; and we shall see that when the worship of God was restored, and the second temple was built, there was equal provision made for the singers and musicians as in the former period of the Jewish Church.

Even during the Captivity, the rites of the Church appear to have been in some sort kept up; for when the people returned from Babylon, there were amongst them a hundred and twenty-eight singers, the children of Asaph, (Ezra ii. 41,) and "two hundred singing men and singing women," (ver. 65;) and it is expressly said, that the singers had dwellings appointed for them, (ver. 70;) and when the foundation of the temple was laid, "they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever." (iii. 11.)

It is likewise stated, that when the temple was finished, "the Levites (or singers) were set in their courses for the service of God," (vi. 18,) and that it was decreed by Artaxerxes, that "it shall not be lawful to impose toll, tribute, or custom upon them." (vii. 24.)

Nehemiah records as a fact worthy of remembrance, that in the separation of Jerusalem, "the singers were appointed," (Neh. vii. 1,) who "were over the business of the house of God." (xi. 22.) "And at the dedication of the wall of Jerusalem they sought the Levites out of all their places to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings and with singing,* with cymbals,

* Vide Esdras v.

psalteries, and with harps : and the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem and from the villages : " (xii. 27, 28.) and the singers sang aloud with their voices, (ver. 42.) And these singers, we are told, were provided for ; " for it was the king's commandment concerning them, that a certain portion should be for the singers, due for every day," (xi. 23,) which portion, in consideration of right and custom, was duly paid, (xiv. 47,) over and above the before-named immunity from taxes.

From this we may collect, that in the service of the Jewish sanctuary singing was a principal and prominent feature, and of so much importance, that it was necessary to appoint particular individuals to the office, who were selected from a certain class, and were in all respects considered to partake of a sacred character.

I have, in the next place, to shew, that singing made a component part of the worship of the primitive Christians, and that it is as much our duty as it was the duty of the Jews. This, however, must be reserved, with several other interesting particulars, till a further opportunity. My present observations have, however, shewn, and I hope satisfactorily, that the practice of singing in our churches is founded upon the analogies of nature, consistent with the order of creation, and in conformity with the will of God ; that is, moreover, sanctioned by the customs of all ages and countries, civilized or barbarian ; and that it is established by the institutions of the Jewish ritual.

I need not, therefore, waste many words to persuade you, that even on this partial view of the subject, in contributing liberally towards the establishment of a choir amongst ourselves, you will not only discharge a duty to yourselves, but towards Him, whose mercies to us demand a return of praise, and whose prophet has invited us to come before his presence with thanksgiving, and to make a joyful noise unto him with psalms.

(To be concluded in our next Number.)

MISCELLANEOUS.

ROMISH COMMENT ON THE BIBLE.

PROTESTANTS, AND DISSENTERS FROM THE CHURCH OF ROME.

THE following are extracted from the Popish Bible, published at Dublin in 1816, under the sanction of Dr. Troy, the Romish archbishop ; and the authority of these annotations, as ecclesiastical tradition, stated and expounded by the pastors of the Church, is maintained to be equally binding on the conscience of a Papist with the Holy Scripture :

" Protestants are heretics and schismatics—the bane and disease of this time."—*Note on John* xiv. 28.

" All the definitions and marks of a heretic fall upon them."—*On Titus* iii. 10.

" The Church of God, calling the Protestants' doctrine heresy, in the worst sort that ever was, doth right, and most justly."—*On Acts* xxviii. 22.

"The new pretended Church Service of England, is in schism and heresy, and, therefore, not only unprofitable, but damnable."—*On Acts x. 9.*

"That as the Jewish temple was made a den of thieves; the church or house, appointed for the holy sacrifice and sacrament of the body of Christ, is now much more made a den of thieves, being made a den for the ministers of Calvin's breed."—*On Mark xi. 17.*

"The prayer of a Schismatic (*i. e.* Protestant,) cannot be heard in heaven."—*On John xv. 2, 4.*

"The speeches, preaching, and writings of heretics (Protestants,) are pestiferous, contagious, and creeping, like a canker: therefore christian men must never hear their sermons, nor read their books."—*On 2 Tim. ii. 17.*

"As the devil, acknowledging the Son of God, was bid to hold his peace, therefore neither Heretics' (Protestants) sermons must be heard, no, not though they preach the truth. So is it of their prayers and services, which, being never so good in itself, is not acceptable to God out of their mouths: yea, it is no better than the howling of wolves."—*On Mark iii. 12.*

"A christian man is especially bound to burn and deface all heretical books; and therefore, Protestant Bibles, Prayer Books, &c."—*On Acts xix. 19.*

"The translators of the English Protestant Bible ought to be abhorred to the depth of hell"—*On Heb. v. 7.*

"Roman Catholics must avoid them (Protestants) because their familiarity is contagious, and noisome to good men; but in matters of religion, in praying, in reading their books, hearing their sermons, presence at their service, and all other communication with them in spiritual things, it is a great damnable sin to deal with them."—*On 2 John x.*

"The good (*i. e.* the Papists) must tolerate the evil (*i. e.* the Protestants), when it is so strong that it cannot be redressed without danger or disturbance of the whole church; otherwise, where ill men, be they heretics or other malefactors, may be punished or suppressed, without disturbance and hazard of the good, they may, and ought, by public authority, either spiritual or temporal, to be chastised or executed."—*On Matthew xiii. 29.*

"All heretics, though in the beginning they may appear to have some show of truth, yet, in due time, their deceits and falsehoods shall be known by all wise men; though for troubling the state of such commonwealths, where, unluckily, they have been received, they cannot be so suddenly extirpated."—*On 2 Tim. iii. 9.*

The Protestant Clergy of all denominations are further described in this authorized Popish Bible, as "thieves and murderers."—*On John x. 1.* They and their flocks, as supporters of the Protestant heresy, are declared to "be in a rebellion and damnable revolt against the priests of God's Church; that rebellion, which (they declare) is the bane of our days."—*On Heb. xiii. 17.* The Papists are commanded by this Bible, their authorized divine oracle, to be "zealous and stout against heretics, of what sort soever, remembering the example of holy Elias, who, in zeal, killed 450 false prophets."—*On Rev. ii. 6, 20.*

"When Rome puts heretics to death, and allows their punishment in other countries, their blood (the blood of the Protestants) is not called the blood of saints, no more than the blood of thieves, man-killers, and other malefactors (is so called), for the shedding of which, by order of justice, no commonwealth shall answer."—*On Rev.* xvii. 6. In another annotation, the exclamation of Queen Mary's Rhemish priests is sanctioned, viz. :—"If St. Paul appealed to Cæsar, not yet christened, how much more may we call for the aid of christian (meaning Popish) princes for the punishment of heretics?"—*On Acts* xxv. 11. Again, "The Protestants resemble Judas in apostasy."—*On John* vi. 69. "To all such the apostle giveth the curse, and telleth them that the storm of darkness and eternal damnation is provided for them."—*On Jude* 11.

For these abominable doctrines, from which every crime of the Romish Church might be justified, there is not even the excuse of antiquity. The Popish Bible, with the preceding notes, was published in the year 1816, and has probably passed through many editions since that period. In the *Dublin Correspondent* this Bible was advertised as publishing in numbers, at Cork, with "infallible" notes, under the sanction of Dr. Troy, the President of Maynooth College, and other Popish prelates.

CONFIRMATION.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR,—I know not where I may more fittingly express my sentiments on an interesting subject, upon which I have long meditated, than in your sound pages, whence I have gathered so much useful instruction for many years of my life. I have ever considered the rite of CONFIRMATION as an important step in the religious education which our Establishment is called upon to provide for her members. She did wisely, when purified from the superfluous and superstitious ordinances of Popery, in retaining this ceremony, "as being well adapted to make a lasting impression upon young minds properly prepared for it."* But, Sir, I forbear to enter upon a defence, or a panegyric of that pious ceremony: your readers need neither the one nor the other. I would rather crave the privilege of suggesting to those venerable Prelates, whose office it is to administer the rite, how utterly hopeless will be the endeavour of persuading catechumens to seek for confirmation at the hands of a Bishop, who shall perform the ordinance only in some larger towns, at a considerable distance from their place of residence, whither it will be inconvenient and expensive for them to go. I am induced, with all humility, to urge this consideration upon the Episcopal Bench at the present crisis, because the parochial purse, whence churchwardens have hitherto, in rural districts, defrayed the expense attendant upon confirmations, will for the future be shut, it is apprehended, against all such charges, so soon as Parliament shall have passed the promised, (or threatened?) bill, to repeal the law now in force touching church rates. Under such circumstances, no ecclesiastical officer will have the power of taking catechumens for confirmation at

the public cost ; the children of the poor, therefore, (constituting a vast majority of confirmees from rural parishes,) will be deprived of that solemn rite, of which, in our days of insubordination and ignorance, the benefit, as it is the more necessary, is also with the more sorrow to be taken from us. What, then, is the remedy for this approaching evil ? There seems, in my judgment, to be but one. *Confirmations must be held at places to which the catechumens may easily WALK, and whence, on the same day, they may easily return home, without expense or inconvenience.* Whatever additional labour, and whatever additional charges, this measure may cast upon episcopal shoulders, be assured, Sir, it must be adopted, or the rite of confirmation be abandoned ! Even now churchwardens are generally reluctant, and sometimes afraid, (as well they may be,) to incur the hazard of confirmation assessments ; but, Sir, no man will dare, no man will have the *power*, to lay a rate for this purpose, after the passing of the bill to which I have just alluded ! The consequences are inevitable ; the mischief palpable ; the cure but one ! The *labour* to be incurred by our Bishops will, indeed, be *heavy* ; nor can I devise any means of alleviating it, except the consecration of suffragan Bishops, according to the recommendation of Mr. Newman.* With regard to the expense, (a matter of no trifling moment to some of the poorer Sees,) I am persuaded, Mr. Editor, and I write with an intimate knowledge of the feelings of my clerical brethren, that it will be cheerfully borne, as far as the cost of hospitality reaches, by the respective incumbents of parishes, where confirmation will be held, who will esteem it an honour to have such an opportunity of manifesting their affection and respect for their diocesans ! The incidental advantages arising from such parochial visitations, at convenient intervals, would be very considerable. The present crowds sometimes seen at confirmations would be done away with ; the diocesan would acquire a more satisfactory knowledge of the Clergy and their parishes, and gain, for himself and his office, a more extended veneration ! If some such measure be not adopted, again, I say, *confirmation must cease*, at least in rural districts, and our Establishment lose another hold upon the hearts and affections of the young. I am, indeed, Sir, a humble "country parson," and can hope to have no influence but what the soundness of my views and advice may happen to vindicate : I therefore again avail myself of the authority of one who deserves well of our Church, and justly challenges a place amongst the ablest defenders of her altar. Upon the subject of this letter, he writes thus :—"There are great numbers who never receive the rite of confirmation, because it is performed only in the larger towns ; and persons in humble life are deterred, by considerations of expense and inconvenience, from sending their children, if the distance (as it often is) be such that the journey there and back cannot be performed in a single day. That this is the case we know, and in pointing it out, we are assured that when it is known, it will be remedied. If, indeed, the Bishops were occasionally to visit the smaller towns for this purpose, and even the larger villages, their presence might produce a beneficial effect, operating silently and unseen, yet such that it would be perceived hereafter in the amended

* See his Pamphlet on this subject.

state of public morals!"* I will merely add, by way of conclusion, Mr. Editor, this remark, in the shape of a question,—If such measures seemed advisable in the year 1818, (the date of Mr. Southey's Essay,) are they not infinitely more advisable now?

I am, Mr. Editor, your obedient servant and admirer,

A VILLAGE RECTOR.

ORGANO-HISTORICA;

Or the History of Cathedral and Parochial Organs.

NO. XXIV.—THE ORGAN AT ST. JAMES'S, BERMONDSEY.

HAVING, in our preceding numbers, given a description of the best old organs in and about London, we now proceed in our task by giving an account of the best new organs in London, according to their respective merits and rank. For this purpose we therefore select the one above referred to, as being one of the first class.

The organ at the church of St. James's, Bermondsey, was erected in 1829, and is the workmanship of Mr. Bishop, of Lisson Grove, Paddington. It was opened with a musical festival, prior to the consecration of the church, by Messrs. Blackburn, Sale, and M'Murdie, who alternately performed upon the magnificent instrument, in accompanying the voices, and by playing several fine solos and chorusses, calculated for drawing forth and displaying its various powers.

The following are the stops it contains:—

GREAT ORGAN.

1 Stop Diapason.	
2 Open ditto.	
3 Ditto ditto	
4 Principal.	
5 Twelfth.	
6 Fifteenth.	
7 Sexquialtra,	3 ranks.
8 Mixture,	2 ranks.
9 Trumpet.	
10 Clarion.	
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766 pipes.	

CHOIR ORGAN.

1 Stop Diapason.
2 Open ditto
3 Dulciana.
4 Flute.
5 Principal.
6 Fifteenth.

7 Bassoon.
8 Cremona.

413 pipes.

SWELL.

1 Stop Diapason.	
2 Open ditto.	
3 Principal.	
4 Sexquialtra,	5 ranks.
5 Trumpet.	
6 Horn.	
7 Hautboy.	
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517 pipes.	

Choir,	413 ditto.
Great organ,	766 ditto.
Pedal pipes	75
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Total number of pipes 1771	

The compass of the great and choir organs is from G G to F in alt, 59 notes; that of the swell, from G gamut, to F in alt, 47 notes. It has also the novelty and advantage of a fourth set of keys, that act upon the pedal pipes. By this contrivance, a second performer can operate upon them, and, at the same time, play the two lower octaves of the great, or choir organs, by means of a movement that unites them to the pedal organ. There are three separate stops of pipes for the pedal

* Southey's Essays, Vol. II. p. 149.

organ; first, two octaves of double open diapasons, from G G G to G; second, two octaves of unison pipes, open drapans of wood, large scale; third, two octaves of reeds (trombone, or bass trumpet,) of a large scale. These stops may be used by the feet, as well as by the hand.

There are three composition pedals to the great organ, and a coupling stop to unite the swell to the great organ, as well as a stop to unite the swell to the choir organ. It has a separate pair of bellows to supply the pedal pipes. The bass of the choir organ communicates with the swell below gamut. In this instrument the quality of tone is rich and powerful, and the various stops are good when used either in solo or chorus. The treble of the stop diapason in the great organ, is a clarebells, and is exquisitely voiced. The reed stops, also, are very fine, and the wind is remarkably steady; and when all the stops are united by means of the couplers, the effect is truly majestic. Although the church is so favourable for sound, the ponderous effect of the pedal pipes is not felt in the body of the church, in consequence of the large pipes being placed in so unfavourable a situation. They are, strictly speaking, in the belfry—that is, out of the church. If it were brought forward about six feet, the full effect of the pedal pipes would then be felt in the body of the building. At present it is necessary to go out of the church to hear them. We hope, some day, to see the improvement we now suggest adopted.

MONTHLY REGISTER.

S. P. C. K.—*Bath and Wells Diocesan Association.*

THE Nineteenth Anniversary of the above Association was holden at Wells, on Tuesday, June 30th. In the morning, the mayor and corporation, and a large number of the clergy and laity of Wells, &c. attended the cathedral, where the sermon was preached by the Rev. Spencer Madan, canon residentiary of Lichfield, and Vicar of Bath-Easton, taking his text from Revelations xi. 15. The collection at the doors amounted to 18*l.* 18*s.* 6*d.*

After divine service, the meeting assembled in the town hall, where, in the unavoidable absence of their diocesan, who had for eleven years constantly presided, the Very Rev. the Dean took the chair.

The Rev. C. M. Mount, the diocesan secretary, in drawing the attention of the meetings to the operations of the diocese since the last anniversary, first reported the several issues of each district within the diocese for the year past, according to the district returns

which had been respectively made to him. They were as follows, viz:—

	Last year.	Present year.
Bath and Bedminster . . .	36,615	35,901
Bridgwater	3,059	3,349
Castle Cary	7,154	6,242
Crewkerne	8,481	—
Frome	2,402	4,033
Ilchester	1,030	2,860
Merston	1,832	1,168
Taunton and Dunster . . .	14,904	17,630
Wells, Axbridge, and Glas- tonbury	2,857	5,245
Total	78,354	75,428

[It is necessary to explain here, that by the above statement there appears to be a decrease in the issues of the present as compared with those of last year, yet there is probably a great increase; but in consequence of no return having been made from Crewkerne up to the time of the meeting taking place, the actual amount cannot be stated.]—The Report after congratulating the diocese upon the nature and extent of the district issues (as far as the returns were made) adverted to the services which, as a subsidiary ally, the Committee of General Literature and Education had rendered to the So-

ciety; and then proceeded to notice the steady progress of the national school system of educating the poor in the principles of the Established Church, stating by the way the amount of children educated in the daily and Sunday schools within each district.

	Last year.	Present year.
Bath and Bedminster	7248	—
Bridgwater	2204	1935
Castle Cary	2436	2429
Crewkerne	2505	2637
Frome	2592	3262
Ilchester	2961	3072
Merston	1378	1834
Taunton and Dunster	—	—
Wells, Axbridge, and Glas- tonbury	—	—

The Report then dwelt upon the duty which devolves on the public, not only to bring up the rising generation "in the nurture and admonition of the Lord," under the influence of a system of which the religious principle is the basis, but to take care that such nurture be in unison with the doctrine and discipline of the Established Church; so that according to the special culture imparted, the child may grow up to the stature of the perfect man, and be

not liable to be tossed about with every wind of doctrine. The Report concluded with making an appeal to the members of the Association to exert all their energies to carry into effect the hallowed object which it has in view.

Various resolutions were then passed, and eloquent addresses delivered, by Lord Mount Sandford, the Rev. W. T. P. Brymer, the Rev. Canon Wodehouse, Colonel Daubeney, the Rev. W. D. Willis, the Rev. Henry Thompson, the Rev. J. Algar, the Rev. N. Ellison, Dr. Macmullen, the Rev. Prockter Thomas, the Rev. Spencer Madan, and the Rev. Canon Barnard; the thanks of the meeting voted to the Mayor of Wells, for the use of the Town Hall, to the diocesan and district secretaries, and other district officers, and local Boards of the Association, for their united aid in promoting its objects, and to the Very Rev. the Dean, for the courteous, efficient, and judicious manner in which he directed the proceedings of the anniversary. The meeting then concluded with the apostolical benediction, in conformity with the usage prescribed by the Society.

POLITICAL RETROSPECT.

DOMESTIC.—From the official tables of the quarter's revenue, it appears, on comparing the financial year and quarter with the corresponding periods last year, that there is a *deficiency upon both*,—upon the year, to the amount of *one million seven hundred and fifty-eight thousand eight hundred and eighty-six pounds sterling*, (1,758,886l.!!!!); and upon the quarter, of *six hundred and fifty-six thousand four hundred and seven pounds sterling*, (656,407l.!!!!) The chief falling off appears in the Excise, the income for which is less by 3,194,265l. for the year, and 551,461l. for the quarter than before; but this is more apparent than real, and is produced chiefly by the transfer of the tea duties from this department of the public accounts to that of Customs. This latter shews an increase of 2,457,515l. upon the whole year, and 384,420l. upon the quarter. The heads of "Post-Office," and "Miscel-

laneous," have increased the first; 23,000l. and 4000l., and the latter 13,736l. and 5,314l. respectively. The income derived from the assessed taxes is 982,019l. *less upon the year* than the last!!! and 425,036l. *upon the quarter*. Stamps, too, are 131,574l. *less upon the year*, and 72,143l. *upon the quarter!!!* The head of "Repayment of Monies" advanced for public works, &c. has increased upon the year, 54,721l., but a decrease upon the quarter, (*since Whig misrule recommenced*,) of 1,501l. *The amount of Exchequer Bills for the service of the present quarter is enormous, amounting to SIX MILLIONS SEVEN HUNDRED AND SEVENTEEN THOUSAND TWO HUNDRED AND THIRTY-NINE POUNDS STERLING!!!!!!* Now,

"Is not this a dainty dish
To set before a King?"

The economical Whigs have managed to cripple most of the sources

of revenue,—have added an additional *thirty million* to the *dead weight*; and to pay their *Commissioners*, are obliged to issue exchequer bills at the rate of nearly *four millions* per annum more than was ever heard of after a *twenty years' peace*! We request our readers to look to the *pounds, shillings and pence*. Comment were superfluous.

But it may be asked, have the parliamentary labours of ministers effected nothing? We wish it were so; but, unfortunately, they have been actively mischievous. The Protestant Church in Ireland is at its last gasp: its destruction having been voted by 319 professed christian senators, whilst the friends of God and man were only 282!!! And the ground upon which this *unholy resolution* has been adopted is, that the cause of *religion* is in a minority. On this point, we direct our readers' attention to the eloquent and emphatic peroration of Sir James Graham's speech, at the late Cumberland election. "I may be told (said the right Hon. Baronet,) that Protestantism is in a minority in Ireland. I admit the fact. But I, for one, would never consent to make religion a question of arithmetic, to be decided by the rule of proportion. That was not the way in which our Protestant ancestors acted. They, though at first a small minority, by their perseverance, succeeded in establishing Protestantism on the ruins of Popery. *They went forth a small minority, armed in the panoply of truth*, shedding their blood like water in the cause which they had undertaken; and ceased not until they established that pure creed of Protestantism which they now enjoy. The question has now arrived at this point:—*SHALL THE ESTABLISHED RELIGION OF IRELAND BE POPISH OR PROTESTANT?* For my part, I have made up my mind upon the subject, and am ready to stand or fall by my opinions."

The Bill for converting the *boroughs* of England and Wales into *dens* for rabid Whigs, has also past the *Lower House*, as it is well named. But we have the *Peers*; and failing them, we have *OUR KING*!

Our readers must excuse our passing *sub silentio* the other Bills introduced by his Majesty's ministers; they

are mere tubs to the whale; and "very like a whale" they are.

SPAIN.—The death of that distinguished patriot and immortal hero, *Zumalacarreguy*, has cast a temporary gloom over the royal cause in Spain.

FRANCE.—The citizen king has endeavoured to get up another assassination plot. The wolf may *really* come at last.

The French troops in Africa have received a severe defeat near Oran, from an Arab force, under Abdel Kader. The foreign legion, which was to have joined the Christians in Spain, is nearly annihilated.

The other powers of Europe are resting upon their oars.

WEST INDIES.—Letters from Martinique, to the end of May, announce the burning of seven or eight houses at *St. Lucia*, which the *emancipated* negroes set on fire. Nice *freemen* these,—if they had but *votes*, they would be sure to return *Whigs*!

DEMERARA.—In this colony an experiment has been tried by John Stewart, Esq. M. P. for Lymington, and some other influential planters, which promises to be attended by the most beneficial consequences. A number of labourers have been imported from Madeira, under certain regulations agreed to by the individuals, and sanctioned by the Portuguese authorities: these men are found capable of performing *one-third* more work than the negro has been accustomed to do whilst a *slave*, and their example has already excited a spirit of emulation in the *apprentice*, which if duly encouraged and properly directed, must have a vast moral influence on the destinies of this valuable and interesting colony.

SWEDEN.—The king is carrying on, with increased activity, his well-conceived system of cultivating and peopling the northern parts of his dominions. Between 1821 and 1832, *thirteen millions of acres* have been brought into produce, and *eight hundred and twelve* new farms are occupied by families, who are all prosperous. Verily, *Bernadotte* is a wise man.

Such a plan might answer in Ireland, after the extirpation of Popery, and transportation of O'Connell.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

REV. HENRY HANDLEY NORRIS.—"To the Rev. Henry Handley Norris, M.A., Rector of South Hackney.—We, the undersigned, members of your congregation, being anxious to place on record the high estimation in which we hold you, deem the twenty-fifth anniversary of the opening of our church an appropriate opportunity to express the deep respect, gratitude, and affection, with which your long, disinterested, and valuable services as our pastor have inspired us. While we contemplate with thankfulness your liberal contributions towards the erection, and the subsequent enlargement and reparation of our church, and the admirable manner in which its sacred services have uniformly been conducted,—the renouncement of your rectorial revenues for the purchase of ground for a cemetery, and a house for future rectors:—the purity of your life, your extensive private charity, evinced in relieving the temporal necessities of the poor, and in founding and supporting, principally at your own cost, schools for the religious instruction of their children;—your recent munificent transfer of the school-house and endowments to trustees for the benefit of the parish for ever; your promotion, by the silent influences of your intercourse with your parishioners, of peace, harmony, and christian fellowship in the district over which you preside, all combine to lead us to recognise the mercy and blessing of the Almighty in casting our lot under the pastoral charge of one possessing such high and durable claims to our confidence and warmest regard.

"However vastly inferior to the high rewards which, we humbly trust and believe, await you at the hands of Him whose zealous servant you have thus proved yourself to be, and to the inward testimony of your own conscience, we indulge the hope that this expression of our feelings will not be unacceptable, and that it may contribute to comfort and sustain you in the discharge of your sacred duties.

"In the fervent desire that your eminently useful life may be extended to a remote period, we beg to subscribe ourselves,

"Your grateful and affectionate Parishioners and Friends."

REV. E. L. BENNETT.—The inhabitants of Lechlade, Gloucestershire, have presented their Vicar, the Rev. Edward Leigh Bennett, M.A. of Merton College, with a handsome silver salver, "as a small token of their sincere regard and esteem."

REV. A. CROWDY.—On Sunday se'nnight the Rev. A. Crowdy, M.A. of Brasenose College, Curate of Longstock, near Stockbridge, took leave of his parishioners and congregation in a most impressive farewell discourse, which was listened to with the greatest attention by a crowded congregation, who were deeply affected. The parishioners and congregation of Longstock have presented him with a silver tea-service, as a mark of their high esteem and attachment, bearing the following inscription: "Presented by the parishioners and congregation of the Rev. A. Crowdy, M.A. Curate of Longstock, as a tribute of their esteem and gratitude for the faithful and exemplary discharge of his ministerial duties: June 30, 1835."

DORKING CHURCH.—The voluntary subscriptions towards rebuilding the body, and repairing the tower and chancel of the above church, under the superintendence of that rising architect, Mr. M'Intosh Brookes, of Adam-street, Adelphi, already amount to 4500*l*.

SECESSION OF HOLLAND CHAPEL, NORTH BRIXTON.—The Bishop of Winchester has added that well-known dissenting place of worship, called Holland Chapel, at North Brixton, to the Chapels of the Church of England, and has granted his license to the Rev. Francis Crossman. It has been some time under repair, and is now re-opened."

THE REV. BERNARD GILPIN, of Christ's College, Cambridge, has recently vacated the Rectory of St. Andrew's, Hertford, in consequence of some conscientious scruples as to certain passages in the Communion Service of the Church of England. The living is in the gift of the Chancellor of Lancaster.

PROTESTANT MEETING.—A second Meeting was held at Exeter Hall, (Lord Kenyon in the Chair,) on Saturday, July 11th, "to prove to Protestants of all denominations, by authentic documents, the real tenets of the Church of Rome, as now held by the Roman Catholic Bishops and Priests of Ireland." The great room was crowded to excess, and several very interesting addresses were delivered by the Rev. Messrs. M'Ghee, O'Sullivan, and others.

IRISH CHURCH BILL.—In illustration of this destructive piece of Whiggism, Sir R. Peel clearly establishes the following facts:—

1. That by the reductions contemplated in the commutation part of the bill, every living of 100*l.* per annum, derived from tithe, will be reduced to 57*l.* 1*s.*; and every living of 600*l.* will be reduced to 332*l.* 15*s.* as in the latter case an additional per centage of 2*l.* 10*s.* will be deducted.

2. That the whole *parochial* tithes of Ireland being 507,367, will be reduced to an available sum of 288,135*l.*

3. That, whereas there are 670 benefices, with from 50 to 200 Churchmen upon each of them, 209 with from 500 to 1000, and 242 with more than 1000; if these were provided for at the rate of 200*l.* per annum for the first class, 300*l.* for the second, and 400*l.* for the third; the sum required for this moderate arrangement would be 293,500*l.* which actually exceeds by some thousands the whole amount of tithe, to be collected under the new act!

The reduction in value arises from the deduction of three-tenths by a clause in the bill, from a change in the average value, on which the composition is to be made, and from the sixpence in the pound as charge for collection. In the above estimate nothing is allowed for curates.

HENLEY UPON THAMES.—On Tuesday, July 14, an eloquent and powerful Sermon, in aid of the funds for the S. P. C. K., was preached at Henley, by the Rev. Lord Augustus Fitzclarence, LL.D. from Galatians vi. 7. In proof of this, the amount of the collection more than doubled that of any former year, being 48*l.*

ORDINATIONS.—1835.

By the Lord Bishop of Winchester, July 5th.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
Birch, Frederick Lane	(<i>let. dim.</i>) B.A.	St. John's	Cambridge
Blake, Edmund	ditto B.A.	Caius	Cambridge
Buttmer, Robert Durant	B.A.	Clare Hall	Cambridge
Clarke, Charles	(<i>let. dim.</i>) B.A.	Trinity	Cambridge
Fellowes, John	ditto B.A.	Clare Hall	Cambridge
Fortescue, Robert Henry	ditto B.A.	Exeter	Oxford
Legrew, Arthur	B.A.	St. John's	Cambridge
Turner, Thomas	B.A.	Exeter	Oxford
Whitley, Charles Thomas	(<i>let. dim.</i>) M.A.	St. John's	Cambridge

PRIESTS.

Barton, John Lake	B.A.	St. John's	Cambridge
Cachemaille, Jaques Louis Victor	Lit.		
French, Richard Chenevix	M.A.	Trinity	Cambridge
Gallichan, James	B.A.	St. John's	Cambridge
Menzies, Alfred	B.A.	Trinity	Oxford
M'Farquhar, William Pitt	(<i>let. dim.</i>) B.A.	Trinity	Dublin
Niven, William	ditto		Edinburgh
Somersel, George Henry	M.A.	St. Mary Hall	Oxford
Walters, Charles,	B.A.	Merton	Oxford

By the Lord Bishop of Chichester, July 5.

DEACONS.

Hull, William	(<i>let. dim.</i>)	Lit.	
Maltby, Henry Joseph		B.A.	Caius Cambridge
Palmer, George Thomas		M.A.	Brasenose Oxford
Smyth, Thomas Graham			Stud. of Trinity Oxford
Snowden, Charles Crowe		B.A.	Worcester Oxford

PRIESTS.

Hodges, Henry		B.A.	University Oxford
Pelham, the Hon. John Thomas		B.A.	Christ Church Oxford
Visme, Louis Davison de		B.A.	Balliol Oxford
Warren, Henry		M.A.	Jesus Cambridge

CLERICAL APPOINTMENTS.

Name.	Appointment.
Banner, —	Chancellorship of Emly.
Dunn, S.	Master of Maldon Grammar School.
Dunne, C.	Rural Dean for one division of the Deanery of Pershore.
Hankinson, T.	Minister of Zion Chapel, Camberwell.
Maltby, H. J.	Domestic Chaplain to the Lord Ross of Chichester.
Manton, H.	Mastership of the Grammar School at Sleaford.
Netherwood, J.	Head Mastership of the Grammar School, Appleby.
Nunn, —	Head Mastership of Preston Grammar School.
Poore, C. H.	Minor Canon of Winchester Cathedral.
Power, E.	Head Mastership of the Gr. Sch. Atherstone, Warwickshire.
Rolfe, E. N.	Domestic Chaplain to Earl Nelson.
Smith, G. N.	Head Mastership of Preston Grammar School.
Smith, —	Vicar General of the Diocese of Elphin.
Young, D.	Domestic Chaplain to the Right Hon. the Earl of Clare.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Beevor, M. B.	Hopton, P.C.	Suffolk	Norwich	D. & C. of Norwich
Boyd, W.	Arncliffe, V.	York	York	University Coll. Oxf.
Cator, C.	Stokesley, R.	York	York	Abp. of York
Chaplin, H.	Ryall	Lincoln	Lincoln	Marquis of Exeter
Cheanutt, G.	Trinity	Surrey	Winches.	Rect. of Newington
Collinson, R.	Usworth, P.C.	Durham	Durham	Rev. H. Percival
Fallowfield, R.	Kirkhampton, R.	Cumb.	Chester	Earl of Lonsdale
Goodenough, R. W.	Wittingham, V.	Northum.	Durham	D. & C. of Carlisle
Hammond, J. P.	{ Minestead, R. with Lyndhurst Chapel }	Hants	Winches.	H. C. Compton, Esq.
Hesketh, C.	North Meols, R.	Lanc.	Chester	P. H. Fleetwood, Esq.
Hoare, E. N.	St. Lawrence, Limerick			
Horne, E.	St. Laurence, R.	Hants	Winches.	Lord Chancellor
Hull, J.	Poulton-in-the-Fylde, V.	Lanc.	Chester	P. H. Fleetwood, Esq.
Jackson, —	Bispham, P.C.	Lanc.	Chester	Rev. C. Hesketh
Leech, W.	Sherborne, V.	Norfolk	Norwich	Bishop of Ely
Llewellyn, D.	Puddington, R.	Devon	Exeter	C. N. Wesman, Esq.
Macdonald, D.	West Allington	Devon	Exeter	D. & C. of Sarum
Murpherson, A.	{ Rothwell, V. and Chapelry of Orton }	Northam.	Peterboro'	E. A. Sanford, Esq.
Paley, G. B.	Freckenham, R. & V.	Suffolk	Norwich	Peterhouse, Camb.
Parsons, G. L.	Bensington, P.C.	Oxford	Oxford	Christ Church, Oxf.
Rookin, H.	Upton Grey, P.C.	Hants	Winches.	Queen's Coll. Oxf.
Short, A.	Ravensthorpe, V.	Northam.	Peterboro'	D. & C. of Ch. Ch. Oxf.
Stephenson, L.	Soulderne, R.	Oxford	Oxford	St. John's Coll. Camb.

Name.	Preferment.	County.	Diocese.	Patron.
Urquhart, J.	Chapel Allerton, P.C.	W. York	York	Vicar of Leeds
Ward, E. L.	Blendworth, R.	Hants	Winches.	Rev. E. Ward
Ward, W. S.	Iver, P.C.	Bucks	Lincoln	Rt. Hon. J. Sullivan
Whitaker, G. A.	Knoddishall, R. with Buxlow	Suffolk	Norwich	John Vernon, Esq.
Whiteside, —	Ripon, P.C.			
		York	York	D. & C. of Ripon

CLERGYMEN DECEASED.

Name.	Appointment.
Davis, W.	Curate of Llanmihangel, Glamorganshire.
Godwin, J.	Wolverhampton.
Heathcoate, G.	Southwell.
Morgan, W.	Monmouthshire.
Waistell, R.	Curate of Cleasby, Yorkshire.

Name.	Preferment.	County.	Diocese.	Patron.
Atkinson, A.	Barton, P.C.	York	Chester	Vicar of Gilling
Bartlett, W.	Newark-upon-Trent, V.	Notts	York	The King
Bennett, H.	Monlock, V.	Somerset	B. & W	Treas. of Wells Cath.
Brotherhood, W.	{ Rothwell and Chapelry of Orton }	Northam.	Peterboro'	E. A. Sanford, Esq.
Flockton, J.	Sherborne, V.			
Jones, R.	Souderne, R.	Norfolk	Norwich	Bishop of Ely
Harrison, R.	Crowle, V.	Oxford	Oxford	St. John's Coll. Camb.
Harvey, T.	Cowden, R.	Worc.	Hereford	Rev. R. Harrison
Lightfoot, J.	Upton Grey, P.C.	Kent	Rochester	Rev T. Harvey
Parker, T.	{ Rainnow, P.C. and Saltersford }	Hants	Winches.	Queen's Coll. Oxf.
Pritchett, G.	Mathon, V.	Cheshire	Chester.	D. & C. of Westminster.
Stordy, J.	Kirkhampton, R.			
Sneyd, J.	{ Elford and Bramshall, R. }	Worc.	Hereford	Earl of Lonsdale
Wane, J.	{ Whiteparish, V. and Sherfield, R. }	Cumb.	Chester	Hon. Col. F. Howard
Wilson, E.	Chapel Allerton	Stafford	L. & C.	{ and Lord Willoughby de Broke }
		Wilts	Salisbury	
		Hants	Winches.	
		W. York	York	Vicar of Leeds

OXFORD.

In a Convocation holden on Wednesday, June 24, it was agreed to affix the University Seal to the following petition to the House of Lords against Lord Radnor's Bill; the numbers on the scrutiny being, for the petition 91, against it 4;

"To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

"The humble petition of the Chancellor, Masters, and Scholars, of the University of Oxford,

"Showeth,—That your petitioners have learned that a Bill, entitled, 'An Act prohibiting subscription to the Thirty-nine Articles, in certain cases,' has been introduced into your Lordships' House.

"Your petitioners, with all submission and humility, beg to represent to your Lordships, that for several centuries they

have enjoyed the high privilege of legislating for themselves in all matters relating to their internal government.

"That this privilege has enabled them to arrange and maintain a system of education, by means of which the rising generation is nurtured in the doctrine and discipline of the Established Church.

"Your petitioners, therefore, humbly, but earnestly, pray, that a measure subversive of a privilege so beneficial to the extension and preservation of the Protestant form of religion established in this kingdom, may not pass into a law.

"And your petitioners will ever pray.

"Given at our house of Convocation, &c. &c."

ELECTIONS.

The nomination of Travers Swiss, B.C.L. and Fellow of University College, to be a

Public Examiner in *Literis Humanioribus*, has been unanimously approved by Convocation.

Mr. Alfred Wallis Street, Commoner of Magdalen Hall, has been elected to the Craven Scholarship, lately vacant.

The following gentlemen have been elected Postmasters of Merton College:—

Mr. James Stephen Hodson, Balliol College; Mr. Rowland William Stevens, Trinity College; Mr. John Wilkinson, Wadham College; Mr. William Heygate Benn, Exeter College; and Mr. Edward Hornby.

Robert Hodson and William Paley Graham, have been elected Scholars upon the old Foundation, Queen's College. Thomas Finch (Michel Exhibitioner), has been elected Scholar upon that Foundation; and G. A. Butler (from Abingdon Grammar School) and T. G. Clarke, have been elected Tylney Exhibitioners.

Mr. Swayne has been elected a Scholar of Corpus Christi College, on the Gloucestershire Foundation.

Mr. Samuel Henry Russell, and Mr. James Augustus Hessey, Scholars of St. John's College, have been admitted Actual Fellows; and, at the same time, Thomas Cateret Maule, Arthur Brydon Cross Starkey, and William John Wise, (elected from Merchant Tailors' School,) were admitted Probationary Scholars of that Society.

Charles Browne Dalton, B.A. and Probationer of Wadham College, has been admitted Actual Fellow; Thomas Branner, B.A. Orlando Haydon Bridgeman Hyman, B.A. and Joseph Walker, B.A. Probationers; and John George Sheppard, Commoner of Wadham College (Royal Institution Schools, Liverpool), Henry King, Commoner of Exeter College, and George Malim Messiter, from Rugby School, elected Scholars of Wadham College.

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

Charles Thorp, Archdeacon of Durham, formerly Fell. of University Coll. Gr. Comp.

MASTERS OF ARTS.

Rev. J. M. Prower, Wadham Coll. Grand Comp.

William John Birch, New Inn Hall.

John Francis Richard Hill, Trinity Coll.

Rev. John Hill, Oriel Coll.

Rev. Joseph Hamilton, Pembroke Coll.

R.R. Rothwell, Brasenose Coll. Gr. Comp.

Rev. William Pearson, University Coll.

T. D. Acland, Fellow of All Souls' Coll.

Rev. Arthur Browne, Christ Church.

Rev. Walter Sheppard, Exeter Coll.

Rev. Charles James, Exeter Coll.

A. J. P. Lutwyche, Queen's Coll.

Rev. Francis Warre, Oriel Coll.

Rev. Antony Buller, Oriel Coll.

Rev. Henry James, Balliol Coll.

S. E. Wentworth, Balliol Coll.

Rev. John Strickland, Wadham Coll.

Rev. John Kent, Wadham Coll.

G. H. A. Beard, Pembroke Coll.

Rev. J. H. Samler, Pembroke Coll.

Hon. James Bruce, Fell. of Merton Coll.

Francis Jervoise Ellis, Merton Coll.

Rev. Thomas Gayfer, Merton Coll.

BACHELORS OF ARTS.

J. J. Foulkes, Jesus Coll. Grand Comp.

R. P. Hartopp, Ch. Ch. Grand Comp.

James Dodson, Christ Church.

R. J. Spranger, Fellow of Exeter Coll.

John Theodore Bond, Exeter Coll.

Richard Stephens, Magdalen Hall.

Charles Hinxman, Balliol Coll.

W. H. Price, Scholar of Pemb. Coll.

Thomas Brooks, St. Mary Hall.

William Cockin, Schol. of Brasenose Coll.

Frederick Capper Brooke, Christ Church.

Henry R. Smythe, Christ Church.

George A. Wright, Worcester Coll.

Rev. Thomas Clarke, Queen's Coll.

R. C. Tate, Schol. of Corpus Christi Coll.

BACHELOR IN MEDICINE, WITH LICENSE TO PRACTISE.

Henry Powell, Exeter Coll.

The honorary degree of Doctor in Civil Law has been conferred upon Nicholas Carlisle, Esq. F.R.S. and Sec. A.S. &c. &c.; and upon Professor Chalmers, of the University of Edinburgh.

At the same time, the following gentlemen of the University of Cambridge, were admitted *ad eundem*:—

Rev. W. C. Hughes, M.A. of Corpus Christi Coll.

Rev. John Lafont, M.A. Emmanuel Coll.

Rev. William Wales, M.A. Catharine Hall.

PRIZE SUBJECTS.

Chancellor's Prizes for the ensuing year, viz.—

For Latin Verse—"Alexander ad Gagamem."

For an English Essay—"The Effects of a National Taste for general and diffusive Reading."

For a Latin Essay—"Antiquorum Romanorum in publicis operibus magnificentia."

Sr Roger Newdigate's Prize, for the best composition in English Verse, not

limited to fifty lines.—“The Knights of St. John.”

Theological Prize—“The Evidences of our Saviour's Resurrection.”

At the late Winchester College Election the following gentlemen were placed on the highest part of the roll, for the successions at New College:—Messrs. Girdlestone, Bathurst, Lee, Bedford, Baker, Darnell, sen. Darnell, jun. Burney, Bennett, and Warmley.

At the election of Demies of Magdalen College, the following gentlemen were chosen:—Messrs. Routh, Faussett, Nelson, Mount, Hughes, and Worsley.—Mr. Penrose was placed on the octave.

It is stated in the *Cork Herald* that the Archbishop of Dublin has expressed his opinion for the surrender of the whole of the Irish tithe property to the Crown, and the Clergy to receive a stipend from the consolidated fund.

CAMBRIDGE.

CAMBRIDGE COMMENCEMENT,

July 3.

THIS being the first Commencement after the installation of the new Chancellor, (which ceremony took place in December last) the attendance on the occasion was expected to be unusually great. Accordingly, visitors in vast numbers continued to flock into the town from all quarters, during Friday and Saturday, at which time it was unusually full.

On Saturday evening, a little before six o'clock, the Marquis Camden arrived, in a carriage and four. He alighted at the gate of Trinity College, and was met by the Master and Fellows, who conducted him to the Lodge, where he took up his abode.

On Friday morning, July 3, the proceedings commenced, as usual, with a Sermon, preached at Great St. Mary's Church for the benefit of Addenbrooke's Hospital: when the Bishop of London delivered a very impressive sermon from part of the 4th verse of the 11th chapter of St. John's Gospel:—*This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.* The collection amounted to 279*l.* 2*s.* 3*d.* including donations of 50*l.* from the Marquis Camden, 21*l.* from the Earl De-la-Warr, and 5*l.* 5*s.* from the Countess De-la-Warr, in aid of “The Samaritan Fund,” a new feature connected with the Hospital, which was most feelingly and eloquently dwelt upon by the learned prelate, and which calls for the especial attention of the wealthy and benevolent; its object being to provide situations and employment for the patients on leaving the Hospital, as by a long continuance there, they may be deprived of occupation. We have the gratification of being able to state, that Lord Farnborough has since sent a donation of 50*l.* to the Hospital. The

congregation was more numerous than usual. The Earl of Hardwicke, president of the Hospital, was in the throne, surrounded by several of the nobility, heads of Colleges, and various families of the neighbourhood.

On the morning of Saturday, a numerous and fashionable audience attended at St. Mary's Church, to hear the performance of Handel's oratorio of *The Messiah*. In front of the organ a large temporary orchestra was erected, and there was a full and efficient instrumental corps, comprising upwards of 60 performers, F. Cramer, (leader), Lindley, Dragonetti, Nicholson, Cooke, Willman, Macintosh, Platt, Harper, and Chipp, being amongst them. Mr. Walmsley, Mus. Bac., presided at the organ, and Sir G. Smart acted as conductor. At the conclusion of the oratorio, a splendid public breakfast was given by the Master of Downing, in the spacious grounds attached to the College. After the tables were removed, dancing commenced in the large tent, which was brilliantly lighted, and the evening's entertainment concluded with the performance of Shakspeare's second part of Henry IV. by a number of gentlemen amateurs, whose exertions gave great delight to a crowded audience.

On Sunday morning, July 5, a sermon was preached by the Rev. T. F. Foord-Bowes, D.D. from the 8th and four following verses of the third chapter of Ephesians.

At two o'clock the Chancellor, attended as he had been in the morning, proceeded again to St. Mary's, to be present at the afternoon service, when a sermon was preached by the Bishop of Gloucester from the 8th, 9th, and 10th verses of the 2d chapter of Colossians. At 4 o'clock, service was performed in King's College Chapel.

On Monday, the arrangements in the Senate House were excellent, combining a desire to accommodate the many with the

comfort of each. At twelve o'clock was ushered in the Chancellor, amid loud cheers. When silence had been obtained, the congregation proceeded to the ceremony of granting honorary degrees.

The Prince Pozzo di Borgo was the first who received this honour, then the Archbishop of Canterbury; but when it came to the turn of the Duke of Wellington to have the grace proposed for his degree, the applause beggars all description—it surpassed every thing of the kind we had ever before witnessed. At last, however, it terminated; and the Public Orator, the Rev. R. Tatham, B.D., after bowing to the Chancellor, proceeded to present to him, *seriatim*, the subjoined list of noblemen and gentlemen who were admitted to the honorary degree of Doctor of Civil Law on this occasion:—Prince Pozzo di Borgo, Duke of Grafton, Marquis of Bute, Marquis of Downshire, Marquis of Exeter, Marquis of Northampton, Marquis of Douro, Earl of Hardwicke, Lord Amherst, Earl Brownlow, Lord Lyndhurst, Lord Abinger, Lord Teignmouth, Lord De Lisle and Dudley, Lord Castle-reagh, Earl of Brecknock, Earl of Burlington, Lord A. Fitzclarence, Lord Clive, Lord Prudhoe, Sir E. Sugden, Sir J. Graham, Sir N. Tindal, Sir J. Parke, Mr. Baron Graham, Hon. R. Clive, Hon. G. R. Trevor.

The following were admitted, *ad eundem*:—

The Archbishop of Canterbury, the Duke of Wellington, the Bishop of Exeter, the Bishop of Llandaff.

The following received Honorary Degrees of M.A.:—

Lord Boscawen, *ad eundem*; Hon. O. W. W. Forester, Hon. H. Manners Sutton, Sir Francis Chantrey, Sir G. Rose, Sir P. Malcolm, Sir E. Kerrison, Sir C. Wetherell.

Messrs. Goulburn and Howes, the Chancellor's Medallists of this year, declaimed, and were presented with medals by the Chancellor. The Duke of Cumberland, and the Marquis of Londonderry, who were not present at the commencement of the proceedings, arrived in the Senate-House shortly before their termination at five o'clock.

At two o'clock, His Grace the Archbishop of Canterbury held a Levee at Sidney Lodge, which was attended by most of the nobility, and all the Bishops and Clergy in the University.

On Tuesday, Mr. Whytehead, of St. John's College, recited his prize poem, the subject of which was "The Death of His Royal Highness the Duke of Gloucester, late Chancellor of the University."

The poem is a composition of much merit, and was very favourably received; great cheering following the delivery of various passages, particularly those referring to the support given by the illustrious deceased to the cause of negro emancipation, and the allusion to the new Chancellor and the Duke of Wellington.

When Mr. Whytehead had concluded his recitation, he was led up to the chair by the Esquire Bedell. The Chancellor, in addressing him, said, "You have discharged in a most able manner, the very difficult task you have had to perform: you have well described the great misfortune which the University has sustained in the death of his Royal Highness the Duke of Gloucester; and I have great pleasure in presenting you with this prize as a testimony of your exertions." Mr. James Ind Smith, Scholar of Trinity, then recited a Greek prize ode in Sapphic verse, on the subject of Delos; and Mr. Drury recited a prize ode in Latin Alcaics, on Belisarius, and also a Greek and Latin epigram; all of which were well delivered and received.

The recitations were concluded by a translation in Greek iambs, from Act II, Scene 2, of the third part of Shakspeare's King Henry VI. by Mr. Kennedy, of St. John's College, for which he obtained the Porson prize.

The Installation Ode, written with remarkable taste and imaginative powers, by the Rev. C. Wordsworth, Fellow of Trinity College, and set to music by Mr. T. A. Walmisley, Mus. Bac. was then performed.

The remaining ceremonies passed off in a manner that reflects credit on the University, and particularly on those to whose care the arrangements were assigned.

To commemorate the Installation of the Marquis Camden, a medal has been produced by Mr. Peters, of St. Mary's-street. On one side is a likeness of the Chancellor, from a drawing made for the purpose, and for which his Lordship expressly sat. The reverse represents a very beautiful interior view of the Senate House. The design is good, and the whole is extremely well executed.

The Master and Fellows of St. Peter's College, in this University, have, upon their own petition, obtained a grant of letters patent from the crown, which will, on the 26th of June, 1839, relieve them from their present restrictions on the election of Fellows, with respect to counties. All such existing restrictions (which were

<i>Name</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Urquhart, J.	Chapel Allerton, P.C.	W. York	York	Vicar of Leeds
Ward, E. L.	Blendworth, R.	Hants	Winches.	Rev. E. Ward
Ward, W. S.	Iver, P.C.	Bucks	Lincoln	Rt. Hon. J. Sullivan
Whitaker, G. A.	{ Knoddishall, R. with Buxlow	{ Suffolk	Norwich	John Vernon, Esq.
Whiteside, —	Ripon, P.C.	York	York	D. & C. of Ripon

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Appointment.</i>
Davis, W.	Curate of Llanmihangel, Glamorganshire.
Godwin, J.	Wolverhampton.
Heathcote, G.	Southwell.
Morgan, W.	Monmouthshire.
Waistell, R.	Curate of Cleasby, Yorkshire.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Atkinson, A.	Barton, P.C.	York	Chester	Vicar of Gilling
Bartlett, W.	Newark-upon-Trent, V.	Notts	York	The King
Bennett, H.	Monlock, V.	Somerset	B. & W	Treas. of Wells Cath.
Brotherhood, W.	{ Rothwell and Chapelry of Orton	{ Northam.	Peterboro'	E. A. Sanford, Esq.
Flockton, J.	Sherborne, V.	Norfolk	Norwich	Bishop of Ely
Jones, R.	Soulderne, R.	Oxford	Oxford	St. John's Coll. Camb.
Harrison, R.	Crowle, V.	Worc.	Hereford	Rev. R. Harrison
Harvey, T.	Cowden, R.	Kent	Rochester	Rev. T. Harvey
Lightfoot, J.	Upton Grey, P.C.	Hants	Winches.	Queen's Coll. Oxf.
Parker, T.	{ Rainnow, P.C. and Saltersford	{ Cheshire	Chester	
Pritchett, G.	Mathon, V.	Worc.	Hereford	D. & C. of Westminster.
Stordy, J.	Kirkhampton, R.	Cumb.	Chester	Earl of Lonsdale
Sneyd, J.	{ Elford and Bramshall, R.	{ Stafford	L. & C.	{ Hon. Col. F. Howard and Lord Willoughby de Broke
Wane, J.	{ Whiteparish, V. and Sheffield, R.	Wilts	Salisbury	
Wilson, E.	Chapel Allerton	Hants	Winches.	
		W. York	York	Vicar of Leeds

OXFORD.

In a Convocation holden on Wednesday, June 24, it was agreed to affix the University Seal to the following petition to the House of Lords against Lord Radnor's Bill; the numbers on the scrutiny being, for the petition 91, against it 4;

"To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

"The humble petition of the Chancellor, Masters, and Scholars, of the University of Oxford,

"Sheweth,—That your petitioners have learned that a Bill, entitled, 'An Act prohibiting subscription to the Thirty-nine Articles, in certain cases,' has been introduced into your Lordships' House.

"Your petitioners, with all submission and humility, beg to represent to your Lordships, that for several centuries they

have enjoyed the high privilege of legislating for themselves in all matters relating to their internal government.

"That this privilege has enabled them to arrange and maintain a system of education, by means of which the rising generation is nurtured in the doctrine and discipline of the Established Church.

"Your petitioners, therefore, humbly, but earnestly, pray, that a measure subversive of a privilege so beneficial to the extension and preservation of the Protestant form of religion established in this kingdom, may not pass into a law.

"And your petitioners will ever pray.

"Given at our house of Convocation, &c. &c."

ELECTIONS.

The nomination of Travers Swiss, B.C.L. and Fellow of University College, to be a

Public Examiner in *Literis Humanioribus*, has been unanimously approved by Convocation.

Mr. Alfred Wallis Street, Commoner of Magdalen Hall, has been elected to the eleven Scholarship, lately vacant.

The following gentlemen have been elected Postmasters of Merton College:—

Mr. James Stephen Hodson, Balliol College; Mr. Rowland William Stevens, Trinity College; Mr. John Wilkinson, Wadham College; Mr. William Heygate Benn, Exeter College; and Mr. Edward Hornby.

Robert Hodson and William Paley Graham, have been elected Scholars upon the old Foundation, Queen's College. Thomas Finch (Michel Exhibitioner), has been elected Scholar upon that Foundation; and G. A. Butler (from Abingdon Grammar School) and T. G. Clarke, have been elected Tylney Exhibitioners.

Mr. Swayne has been elected a Scholar of Corpus Christi College, on the Gloucestershire Foundation.

Mr. Samuel Henry Russell, and Mr. James Augustus Hessey, Scholars of St. John's College, have been admitted Actual Fellows; and, at the same time, Thomas Cateret Maule, Arthur Brydon Cross Starkey, and William John Wise, (elected from Merchant Tailors' School,) were admitted Probationary Scholars of that Society.

Charles Browne Dalton, B.A. and Probationer of Wadham College, has been admitted Actual Fellow; Thomas Brancker, B.A. Orlando Haydon Bridgeman Hyman, B.A. and Joseph Walker, B.A. Probationers; and John George Sheppard, Commoner of Wadham College (Royal Institution Schools, Liverpool), Henry King, Commoner of Exeter College, and George Malim Messiter, from Rugby School, elected Scholars of Wadham College.

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

Charles Thorp, Archdeacon of Durham, formerly Fell. of University Coll. Gr. Comp.

MASTERS OF ARTS.

Rev. J. M. Prower, Wadham Coll. Grand Comp.

William John Birch, New Inn Hall.
John Francis Richard Hill, Trinity Coll.

Rev. John Hill, Oriel Coll.

Rev. Joseph Hamilton, Pembroke Coll.

R. R. Rothwell, Brasenose Coll. Gr. Comp.

Rev. William Pearson, University Coll.

T. D. Acland, Fellow of All Souls' Coll.

Rev. Arthur Browne, Christ Church.

Rev. Walter Sheppard, Exeter Coll.

Rev. Charles James, Exeter Coll.

A. J. P. Lutwyche, Queen's Coll.

Rev. Francis Warre, Oriel Coll.

Rev. Antony Bailier, Oriel Coll.

Rev. Henry James, Balliol Coll.

S. E. Wentworth, Balliol Coll.

Rev. John Strickland, Wadham Coll.

Rev. John Kent, Wadham Coll.

G. H. A. Beard, Pembroke Coll.

Rev. J. H. Samler, Pembroke Coll.

Hon. James Bruce, Fell. of Merton Coll.

Francis Jervoise Ellis, Merton Coll.

Rev. Thomas Gayfere, Merton Coll.

BACHELORS OF ARTS.

J. J. Foulkes, Jesus Coll. Grand Comp.

R. P. Hartopp, Ch. Ch. Grand Comp.

James Dodson, Christ Church.

R. J. Spranger, Fellow of Exeter Coll.

John Theodore Bond, Exeter Coll.

Richard Stephens, Magdalen Hall.

Charles Hinxman, Balliol Coll.

W. H. Price, Scholar of Pemb. Coll.

Thomas Brooks, St. Mary Hall.

William Cockin, Schol. of Brasenose Coll.

Frederick Capper Brooke, Christ Church.

Henry R. Smythe, Christ Church.

George A. Wright, Worcester Coll.

Rev. Thomas Clarke, Queen's Coll.

R. C. Tate, Schol. of Corpus Christi Coll.

BACHELOR IN MEDICINE, WITH LICENSE TO PRACTISE.

Henry Powell, Exeter Coll.

The honorary degree of Doctor in Civil Law has been conferred upon Nicholas Carlisle, Esq. F.R.S. and Sec. A.S. &c. &c.; and upon Professor Chalmers, of the University of Edinburgh.

At the same time, the following gentlemen of the University of Cambridge, were admitted *ad eundem*:—

Rev. W. C. Hughes, M.A. of Corpus Christi Coll.

Rev. John Lafont, M.A. Emmanuel Coll.

Rev. William Wales, M.A. Catharine Hall.

PRIZE SUBJECTS.

Chancellor's Prizes for the ensuing year, viz.—

For Latin Verse — "Alexander ad Gagem."

For an English Essay — "The Effects of a National Taste for general and diffusive Reading."

For a Latin Essay — "Antiquorum Romanorum in publicis operibus magnificentia."

Sr Roger Newdigate's Prize, for the best composition in English Verse, not

limited to fifty lines—"The Knights of St. John."

Theological Prize—"The Evidences of our Saviour's Resurrection."

At the late Winchester College Election the following gentlemen were placed on the highest part of the roll, for the successions at New College:—Messrs. Girdlestone, Bathurst, Lee, Bedford, Baker, Darnell, sen. Darnell, jun. Burney, Bennett, and Warmsley.

At the election of Demies of Magdalen College, the following gentlemen were chosen:—Messrs. Routh, Faussett, Nelson, Mount, Hughes, and Worsley.—Mr. Penrose was placed on the octave.

It is stated in the *Cork Herald* that the Archbishop of Dublin has expressed his opinion for the surrender of the whole of the Irish tithe property to the Crown, and the Clergy to receive a stipend from the consolidated fund.

CAMBRIDGE.

CAMBRIDGE COMMENCEMENT,

July 3.

THIS being the first Commencement after the installation of the new Chancellor, (which ceremony took place in December last) the attendance on the occasion was expected to be unusually great. Accordingly, visitors in vast numbers continued to flock into the town from all quarters, during Friday and Saturday, at which time it was unusually full.

On Saturday evening, a little before six o'clock, the Marquis Camden arrived, in a carriage and four. He alighted at the gate of Trinity College, and was met by the Master and Fellows, who conducted him to the Lodge, where he took up his abode.

On Friday morning, July 3, the proceedings commenced, as usual, with a Sermon, preached at Great St. Mary's Church for the benefit of Addenbrooke's Hospital: when the Bishop of London delivered a very impressive sermon from part of the 4th verse of the 11th chapter of St. John's Gospel:—*This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.* The collection amounted to 279*l.* 2*s.* 3*d.* including donations of 50*l.* from the Marquis Camden, 21*l.* from the Earl De-la-Warr, and 5*l.* 5*s.* from the Countess De-la-Warr, in aid of "The Samaritan Fund," a new feature connected with the Hospital, which was most feelingly and eloquently dwelt upon by the learned prelate, and which calls for the especial attention of the wealthy and benevolent; its object being to provide situations and employment for the patients on leaving the Hospital, as by a long continuance there, they may be deprived of occupation. We have the gratification of being able to state, that Lord Farnborough has since sent a donation of 50*l.* to the Hospital. The

congregation was more numerous than usual. The Earl of Hardwicke, president of the Hospital, was in the throne, surrounded by several of the nobility, heads of Colleges, and various families of the neighbourhood.

On the morning of Saturday, a numerous and fashionable audience attended at St. Mary's Church, to hear the performance of Handel's oratorio of *The Messiah*. In front of the organ a large temporary orchestra was erected, and there was a full and efficient instrumental corps, comprising upwards of 60 performers, F. Cramer, (leader), Lindley, Dragonetti, Nicholson, Cooke, Willman, Macintosh, Platt, Harper, and Chipp, being amongst them. Mr. Walmisley, Mus. Bac., presided at the organ, and Sir G. Smart acted as conductor. At the conclusion of the oratorio, a splendid public breakfast was given by the Master of Downing, in the spacious grounds attached to the College. After the tables were removed, dancing commenced in the large tent, which was brilliantly lighted, and the evening's entertainment concluded with the performance of Shakspeare's second part of Henry IV. by a number of gentlemen amateurs, whose exertions gave great delight to a crowded audience.

On Sunday morning, July 5, a sermon was preached by the Rev. T. F. Foord-Bowes, D.D. from the 8th and four following verses of the third chapter of Ephesians.

At two o'clock the Chancellor, attended as he had been in the morning, proceeded again to St. Mary's, to be present at the afternoon service, when a sermon was preached by the Bishop of Gloucester from the 8th, 9th, and 10th verses of the 2d chapter of Colossians. At 4 o'clock, service was performed in King's College Chapel.

On Monday, the arrangements in the Senate House were excellent, combining a desire to accommodate the many with the

comfort of each. At twelve o'clock was ushered in the Chancellor, amid loud cheers. When silence had been obtained, the congregation proceeded to the ceremony of granting honorary degrees.

The Prince Pozzo di Borgo was the first who received this honour, then the Archbishop of Canterbury; but when it came to the turn of the Duke of Wellington to have the grace proposed for his degree, the applause beggars all description—it surpassed every thing of the kind we had ever before witnessed. At last, however, it terminated; and the Public Orator, the Rev. R. Tatham, B.D., after bowing to the Chancellor, proceeded to present to him, *seriatim*, the subjoined list of noblemen and gentlemen who were admitted to the honorary degree of Doctor of Civil Law on this occasion:—Prince Pozzo di Borgo, Duke of Grafton, Marquis of Bute, Marquis of Downshire, Marquis of Exeter, Marquis of Northampton, Marquis of Douro, Earl of Hardwicke, Lord Amherst, Earl Brownlow, Lord Lyndhurst, Lord Abinger, Lord Teignmouth, Lord De Lisle and Dudley, Lord Castlereagh, Earl of Brecknock, Earl of Burlington, Lord A. Fitzclarence, Lord Clive, Lord Prudhoe, Sir E. Sugden, Sir J. Graham, Sir N. Tindal, Sir J. Parke, Mr. Baron Graham, Hon. R. Clive, Hon. G. R. Trevor.

The following were admitted, *ad eundem*:—

The Archbishop of Canterbury, the Duke of Wellington, the Bishop of Exeter, the Bishop of Llandaff.

The following received Honorary Degrees of M.A.:—

Lord Boscawen, *ad eundem*; Hon. O. W. W. Forester, Hon. H. Manners Sutton, Sir Francis Chantrey, Sir G. Rose, Sir P. Malcolm, Sir E. Kerrison, Sir C. Wetherell.

Messrs. Goulburn and Howes, the Chancellor's Medallists of this year, declined, and were presented with medals by the Chancellor. The Duke of Cumberland, and the Marquis of Londonderry, who were not present at the commencement of the proceedings, arrived in the Senate-House shortly before their termination at five o'clock.

At two o'clock, His Grace the Archbishop of Canterbury held a Levee at Sidney Lodge, which was attended by most of the nobility, and all the Bishops and Clergy in the University.

On Tuesday, Mr. Whytehead, of St. John's College, recited his prize poem, the subject of which was "The Death of His Royal Highness the Duke of Gloucester, late Chancellor of the University."

The poem is a composition of much merit, and was very favourably received, great cheering following the delivery of various passages, particularly those referring to the support given by the illustrious deceased to the cause of negro emancipation, and the allusion to the new Chancellor and the Duke of Wellington.

When Mr. Whytehead had concluded his recitation, he was led up to the chair by the Esquire Bedell. The Chancellor, in addressing him, said, "You have discharged in a most able manner, the very difficult task you have had to perform: you have well described the great misfortune which the University has sustained in the death of his Royal Highness the Duke of Gloucester; and I have great pleasure in presenting you with this prize as a testimony of your exertions." Mr. James Ind Smith, Scholar of Trinity, then recited a Greek prize ode in Sapphic verse, on the subject of Delos; and Mr. Drury recited a prize ode in Latin Alcaics, on Belisarius, and also a Greek and Latin epigram; all of which were well delivered and received.

The recitations were concluded by a translation in Greek iambics, from Act II, Scene 2, of the third part of Shakspeare's King Henry VI. by Mr. Kennedy, of St. John's College, for which he obtained the Porson prize.

The Installation Ode, written with remarkable taste and imaginative powers, by the Rev. C. Wordsworth, Fellow of Trinity College, and set to music by Mr. T. A. Walmisley, Mus. Bac. was then performed.

The remaining ceremonies passed off in a manner that reflects credit on the University, and particularly on those to whose care the arrangements were assigned.

To commemorate the Installation of the Marquis Camden, a medal has been produced by Mr. Peters, of St. Mary's-street. On one side is a likeness of the Chancellor, from a drawing made for the purpose, and for which his Lordship expressly sat. The reverse represents a very beautiful interior view of the Senate House. The design is good, and the whole is extremely well executed.

The Master and Fellows of St. Peter's College, in this University, have, upon their own petition, obtained a grant of letters patent from the crown, which will, on the 26th of June, 1839, relieve them from their present restrictions on the election of Fellows, with respect to counties. All such existing restrictions (which were

imposed in a royal letter of King Charles the First) will be removed, and in the place of them will be substituted only one, to prevent there ever being more than one-third part of the fellowships filled by natives of the same county. This alteration will, in effect, lay the Fellowships open to a free competition.

The first stone of the new Lodge for the Master of Magdalene College, was laid on Wednesday, by Prince George of Cambridge, who deposited in it one of the silver medals just produced by Mr. Peters.

ELECTIONS.

George Budd, M.B. Perse Fellow of Gonville and Caius College, has been elected a Junior Fellow, and William Campbell Ottley, M.A. a Perse Fellow of that Society.

PRIZES.

The following prizes have been adjudged:—

Members' Prizes for Bachelors of Arts—Edward Thomas Vaughan, B.A. Christ's Coll.; Thomas Bradley Paget, B.A. Trinity Coll.: subject, "*De fide historica recte æstimanda.*"

Members' Prizes for Undergraduates—John Smith Mansfield, Trinity Coll.; James Ind Smith, Trinity Coll.: subject,

MASTERS OF ARTS.

KING'S COLL. Dolling, Robert J. T.
Blunt, Walter Goodday, Septimus
Law, John Halsey
Durnford, Edmund
Bacon, Robert Wm.
Middleton, J. Clement

ST. PETER'S COLL.
Shorting, Charles
Cookson, Henry W.
Nind, William
Cotesworth, Henry
Longmire, Daniel
Ray, George
Ludlam, Thomas
Spencer, Peter
Fell, Thomas

CLARE HALL.
Power, John Arthur
West, John Rowland
Stephens, Richard
Garlike, Thomas C.
Hutchinson, Thomas
Cherry, Benjamin
Bowman, John

PEMBROKE COLL.
Smith, Henry

Dolling, Robert J. T.
Goodday, Septimus

CAIUS COLL.

Maynard, George
Russell, R. Norris
Eyles, Charles
Ottley, W. Campbell
Borton, William
Sparke, Ezekiel
Crawford, W. Conolly
Tayler, John
Adams, E. Richards
Harrison, W. Hopkins
Porter, Geo. Henry
Borton, John

TRINITY HALL.

Wood, R. W. Kendall
Pearce, George
Banning, J. Johnson
Wetherell, Nathan
Ebdon, John Watts
Hulwer, E. G. E. Lytton
Hesketh W. Mayer

CORP. CHRISTI COLL.
Westmacott, Horatio
Hurnard, Wm. Burr

"*Utrum recte judicaverit Cicero iniquissimam pacem justissimo bello antefereendam esse?*"

On Saturday, July 4, Samuel R. Carver, Catharine Hall; Joseph Buckley, Magdalen College; and William Heyler, St. John's College, were admitted to the degree of Bachelors of Arts; and on Monday, July 6, the same degree was conferred on William Topham Hobson, Corpus Christi College, and Thomas Clarke, Pembroke College.

On Monday, July 6, the Rev. Edward Cooper, of Trinity Hall, and the Rev. Robert Dampier, of Corpus Christi College, were admitted to the degrees of Bachelors in Civil Law.

On Tuesday, July 7, being Commencement day, the following Doctors and Masters of Arts were created:—

DOCTOR IN DIVINITY.

Rev. T. F. Foord Bowes, Trinity Coll.

DOCTOR IN CIVIL LAW.

Herbert Jenner, Fellow of Trinity Hall

Frederick Trotter, Christ's Coll.

Rev. John Buck, Queen's Coll.

DOCTORS IN PHYSIC.

Richard Elmhirst, Caius Coll.

Disney Launder Thorp, Caius Coll.

John Harris, Trinity Coll.

John Pendlebury, Queen's Coll.

Hine, James
Greenfield, B. Wyatt
Leigh, Edw. Morris
Edwards, J. Francis
Dawkins, Richard
Gamson, Robert
Cotton, George
Prosser, James
Heaton, George

QUEEN'S COLL.

Barber, George
Rowlands, John
Hough, James
Watts, George
Taylor, Richard
Harvey, W. Woodis
Middleton, Wm. John
Fysh, Frederic
Bennett, Nicholas
Pearson, Hugh Arth.
Madden, Wyncham C.
Warren, Edward B.
Martin, Robert
Gibbs, Joseph
Evans, John
Hayworth, Richard

JESUS COLL.

Venables, G. Stovin
Chapman, Benedict L.
Beevor, W. Smythies
Wall, William
Kenrick, J. Bridges

CHRIST'S COLL.

Clarkson, Townley L.
Gleadowe, Thomas L.
Wilkinson, William A.
Davidson, Charles
Shurt, Theodore
Whitmore, Ainslie H.
Morris, Lawrence S.
Oldknow, Joseph
Holroyd, Jas. John
Robertson, James
Wharton, W. F. Lowe

ST. JOHN'S COLL.

Laing, Samuel

Gurney, Thomas	Read, Geo. Rudston	Alford, Henry	Carrington, George
Cotterill, Thomas	TRINITY COLL.	Absalom, C. Severn	Burford, Wm. James
Charlton, Charles D.		Lord, Wm. Edward	Maine, John Thomas
Pickering, Percival A.	Curling, William	Heath, Douglas D.	Mazzinghi, Thomas J.
Bull, John	Chapman, Matthew J.	Dobson, William	Ellis, Edw. Chauncy
Considine, R. A. W.	Stowe, Solomon, Jno.	Newby, Mark	Allen, John
Dugard, George	Webster, Thomas	Hoare, John Gurney	Hawtrey, Steph. Thos.
Woodward, Robert B.	Thompson, Wm. H.	Frere, Edward	
Milne, Nathaniel	Hurst, Sam Sheppard	Davies, John	EMMANUEL COLL.
Shadwell, Lewis H.	Lushington, E. Law	Granville, C. D'Ewes	Browne, E. Harold
Bromby, John E.	Potts, Robert	Upcher, H. Ramey	Lloyd, John
Beadon, R. A'Court	Hamilton, E. W. T.	Dickinson, Henry S.	Holmes, E. Adolphus
Watson, William	Shilleto, Richard	Atkinson, Christopher	Dawson, Edw. Henry
Whiting, Robert	Scott, John	Lowndes, Charles	Venables, Richard L.
Wray, George	Silver, William	Soltan, Henry, Wm.	Bedford, Thomas
Panting, Lawrence	Silver, Joseph	Farish, George	Kinleside, Chas. G. R.
Bowstead, John	Christie, Charles C.	Robinson, William	Weguelin, William A.
Deans, James	Dodson, John	Tatlock, Henry	Girardot, William
Heberden, Frederic	Morgan, James	Edwards, Joseph	Kyd, Alexander
Antrobus, Edmund	Porch, Thomas P.	Hall, John Hamilton	SIDNEY COLL.
MAGDALENE COLL.	White, Wm. Spranger	Pinney, William	Simpson, J. Dalziel
Lloyd, Chas. William	Houlbrook, William	Couchman, Henry	Barlow, George
Brown, Edward	Badger, Albert	Rush, Geo. William	Roe, Martin
Tatham, Arthur	Nicholson, John A.	Withers, Geo. Undy	Hodgson, William
	Isaac, William Lister	Taylor, William Jas.	

The following Degrees have been conferred :—

MASTER OF ARTS.

Joseph Sumner Brockhurst, St. John's Coll.

BACHELOR IN PHYSIC.

John Barrett Nelson, Trinity Coll.

BACHELOR IN MUSIC.

Edward Dearle, Queen's Coll.

The following gentlemen have been admitted *ad eundem* :—

Hon. Richard Cust, M. A. Oriel Coll.

Sir Stephen R. Glynne, M. A. Christ Ch.

Edward Montagu Salter, M. A. Christ Ch.

John James, M. A. Queen's Coll.

Jas. Guillemard, M. A. St. John's Coll. Oxf.

Joseph D. Jackson, M. A. Trinity Coll.

Joseph Phillimore, D.C.L. Reg. Prof. of

Civil Law in the Univ. of Oxford

John David Macbride, D.C.L. Principal of

Magd. Hall, Oxford

The Very Rev. Geo. Chandler, D.C.L.,

Dean of Chichester

Philip Williams, Esq. D.C.L. Vinerian Prof.

of Law, Oxford.

Henry Morice, M. A. St. John's Coll.

Rev. John G. Story, Magdalen Hall

R. D. Hampden, Prin. of St. Mary Hall.

T. M. Hopkins, M. A. Jesus Coll. Oxford

Dr. Storer, Trinity Coll. Dublin

MARRIED.

In the Cathedral Church of Sarum, the Rev. Lewis Tomlinson, late of Wadham College, and of Brown Street, Salisbury, to Maria, eldest daughter of T. D. Windsor, Esq. of the Close, Salisbury.

At Empshot Church, Hants, by the Rev. Thomas Butler, B. A. Demy of Magdalene College, the Rev. Charles Alcock, M. A. Fellow of New College, and Rector of Witchingham, Norfolk, to Mary, youngest daughter of James Butler, Esq. of Empshot Terrace.

At Alverstoke, Hants, the Rev. W. K. Clay, B. D. of Jesus College, Cambridge, to Mary Anne, second daughter of Rear-Admiral M'Kinley.

At Tiverton, the Rev. Wm. H. Whitworth, M. A. Head Master of Kensington Proprietary School, to Henrietta Masterman, sixth daughter of the late R. Welland, Esq. of Lympstone, Devon.

At Jersey, the Rev. William Borlase, M. A. to Georgina, second daughter of Commander Joseph Marrett, R. N. of Bath.

At St. Luke's, Chelsea, by the Rev. George G. Gardiner, the Rev. J. Prideaux Lightfoot, M. A. late Fellow of Exeter College, and Rector of Wootton, Northamptonshire, to Elizabeth Anne, second daughter of Lieut. Colonel Le Blanc, of the Royal Hospital, Chelsea.

Rev. John Hopkinson, M. A. Rector of Alwalton, Huntingdonshire, to Elizabeth eldest daughter of the late Richard Miles, Esq. of Kensington.

Professor Airy has been appointed Astronomer Royal, vacant by the resignation of Mr. Ponf.

Rev. W. Topham Hobson, of Corpus Christi College, Cambridge, and of Rochdale, to Frances Maria, daughter of Walter Vavasour, Esq. of Crossfield.

At Littleham, near Exmouth, the Rev. William Heberden, M.A. of Exeter College, Vicar of Broadhembury, Devon, to Susanna, daughter of the late J. Buller, Esq. of Downes.

At Worfield, the Rev. Cornelius F. Broadbent, B.A. of St. Mary Hall, to Barbara, daughter of the Rev. E. S. Davenport, of Davenport House, Shropshire.

At Brislington, near Bristol, the Rev. Seth Burge Plummer, late of University College, and of Castle Cary, Somerset, to Mary Anne Hurle, second daughter of the late J. Cook, Esq. of Brislington.

At Ealing, Francis Nicholas, M.A. of Wadham College, to Mary Ann, eldest daughter of Charles Robinson, Esq. of Rochester House, in the parish of Ealing.

At Willingale, the Rev. Charles Bradshaw Bowles, M.A. of Exeter College, and of Pinbriht, in Surrey, to Sophia, second daughter of the Rev. John Deades, Rector of Willingale, Essex.

At Plymouth, the Rev. Robert Sengen Burton, M.A. of Christ Church, Vicar of the Abbey, Shropshire, to Mary Anne Elizabeth, eldest daughter of the Rev. C. Pyne Coffin, of East Dawne, Devon, and relict of the Rev. Orlando Hamlyn Williams, of Clovelly, in the same county.

At St. George's, Devon, the Rev. John Besley, D.C.L. late Fellow of Balliol College, Vicar of Long Benton, Northumberland, and Rector of Aston, Subidge, Gloucestershire, to Frances, widow of R. Bent, Esq. Mountstone, Devon.

The Rev. John Daubeney, M.A. of Exeter College, and Rector of Creed, to Mary Uella, eldest daughter of William Foster, Esq. of Llanwithan, Cornwall.

At Ambleside, Westmoreland, the Rev. Bryan J. Broughton, Rector of Elmley Lovett, Worcestershire, to Margaret Elizabeth, youngest daughter of William Briggs, Esq. M.D.

The Rev. Henry Clutterbuck, Vicar of Kempstone, Bedfordshire, and third son of

Peter Clutterbuck, Esq. of Stanmore, Middlesex, to Louisa Butler, niece of Colonel Crighton, of Gower Street, London.

Rev. H. B. Martin, of Richmond, Surrey, to Louisa, fourth daughter of the late Mr. John Buckler, of Warminster.

The Rev. W. F. Hope, to Miss Meredith, of Berrington.

The Rev. C. Penny, Curate of Sutton Courtney, Berks, to Miss Eliza Alpass, of Deesley, Gloucestershire.

The Rev. John D'Arcy Preston, eldest son of Rear-Admiral Preston, of Askham, in the County of Cork, to Hannah Elizabeth, eldest daughter of the late Sir John St. Leger Gillman, Bart. of Carraheen, in the County of Cork.

Rev. H. Reeks, to Maria Adriana, daughter of the late John Smee, Esq. of the Honourable East India Company's Service at Bombay.

At Christ Church, Marylebone, the Rev. Arnold White, to Sarah Cordelia Crow, relict of William Crow, Esq. of Brooms-croft Wateringbury, Kent.

At Westbury Church, by the Rev. R. B. Cartwright, the Rev. Henry S. Layce, of Pembroke College, Vicar of Caldecot, Monmouthshire, to Mary Anne, daughter of the late R. Cartwright, Esq. of Shirehampton.

At St. Mary's, Islington, the Rev. S. Thackwell, M.A. of Pembroke Coll, second son of the late J. Thackwell, Esq. of Wilton-place, Gloucestershire, to Ann, only daughter of E. Cooper, Esq. of Redmarley D'Abitot, Worcestershire.

DEATH.

The Right Rev. Thomas Elrington, D.D. Lord Bishop of Leighlin and Ferns. His Lordship had passed his 70th year. Dr. Elrington was consecrated Bishop of Limerick in 1820, and was translated to the united sees of Leighlin and Ferns, in 1822. According to the Irish Church Temporalities' Act, the Bishopric of Ferns is one to which the Bishopric of Ossory, had it become first vacant, was to be united; but Ferns itself being first vacant, the Bishop of Ossory becomes, by virtue of the Act, Bishop of Ferns.

ERRATUM.

At p. 420, line 25, for ' through the Moloch, where the offering was brief,' read ' through the fire to Moloch, where the suffering was brief.'

NOTICES TO CORRESPONDENTS.

As we cannot exactly agree with the sentiments of an "Original Subscriber," upon the subject of Family Prayer, we trust he will not be displeased at our declining to insert his letter in our Periodical.

"A Trinitarian," and "X." have been received.

"D. J. E." shall hear from us.